

The Living Church

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MUSIC

Editor, G. EDWARD STUBBS, Organist St. Agnes' Chapel, Trinity Parish, New York.
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A correspondent wishes to know why congregations (even those composed of musical people) "drag" in the hymns and other parts of the service, and asks if there is any effectual way of bringing them "up to time." There are a number of reasons why people fail to sing exactly with the organ and choir. Timidity, indifference, and a passive sort of feeling that it is the main business of the choir and organist to keep the music moving at a proper tempo, irrespective of what the people may do, account for a great deal of sluggish singing.

Few congregations feel that any musical responsibility falls upon them. They do not expect to "lead," but rather to follow—and follow they do with a vengeance.

Moreover they are not trained to take any active and definite part in public worship.

There are many serious difficulties militating against congregational singing. As they are totally ignored, and as no steps are taken to deal with them, we must not be surprised to find that they remain in such constant evidence.

A congregation is practically a choir scattered throughout a church without systematic grouping of voices with regard to musical effect. Too much can easily be expected even from a trained chorus of singers placed haphazard in various parts of a building. If a choir-master, having thoroughly prepared his choir for their Sunday duties, should distribute his singers throughout the nave and transepts, instead of massing them as usual in a compact body in the chancel, he would court certain disaster. Under such circumstances an ordinary setting of a *Te Deum* or anthem would be beyond the ability of the choir. They could of course sing the music after a fashion, but the effect would be inartistic and distressing in the extreme.

The most direct method of training a congregation to sing together is one that cannot be employed without offending taste, and departing from custom. It is to employ a conductor, have him stand on a platform elevated above the people, and beat time with a baton. Nor is this all. Beating time is useless unless people are trained to watch the beat. It is one thing to direct a trained chorus, and a totally different thing to direct a body of singers who are not only untrained, but to a certain extent incapable of being trained. An oratorio society for instance is made up of singers who pass a competitive musical examination. The "weeding out" process is generally put into practice. Not so with a congregation. Every one has a right to go to church, and all are invited to sing. When we look this problem squarely in the face, we are compelled to admit that (as far as artistic possibilities are concerned) it fairly bristles with difficulties. This is, however, no reason for giving it up altogether. The question is such an extensive one that we can do no more at present than refer to the scientific reason why congregations drag in singing.

We quote from an interesting article in an English musical journal some years ago, which, although applying more particularly to congregations in large buildings, bears upon this difficulty wherever a concourse of people undertake to sing, whether in a small church, a large one, or even in the open air.

"Sound travels slowly (say 1,130 feet per second). If we group eleven trained choristers round a pianoforte they will sing a hymn tune strictly together; but if we place these choristers in single file, with a space of 100 feet between each man and his neighbor, and the piano at one end of the line, we shall have the following results. The first chorister near the piano will sing in strict time, and simultaneously with the instrument. The sound will not reach the second chorister till one-eleventh part of a second has passed, and his voice will therefore lag behind that of the first chorister. In a similar manner the third chorister will lag behind the second chorister, and so on to the end of the line. The last chorister will be a whole second behind the first chorister, and the result to a listener (wherever situated) will be utter confusion. The fault will be attributed not to the choristers, but to the absence of means for securing unanimity.

"Electricity and light are practically instantaneous in travel. Make the choristers watch a conductor's baton, or provide other pianos connected electrically with the original one, and all the choristers will then sing simultaneously. The above will doubtless serve to show why a congregation drags.

"In a church whose nave is 100 feet long, the choir sings; one-eleventh part of a second later the worshippers at the west end hear the note; they sing; a minute fraction of a second later their voices reach the ears of those immediately in front, and exercise a retarding influence. This growing retarding influence is passed on from pew to pew till the people nearer the chancel become painfully aware that the choir is singing at one tempo, and that the majority of the congregation lag behind."

Various remedies have been suggested for this condition of things, and in a future article we may mention some of them. We think it is manifestly important that people should understand the scientific explanation of congregational "dragging." When the chief cause of any trouble is discovered it becomes easier to apply the cure. It is true that we cannot alter the fundamental laws of acoustics, and it is certain that we cannot quicken the passage of sound between the back pews of a church and the chancel.

But congregations could (if they would) adapt themselves to the difficulty by anticipating the singing of the choir by a fraction of a second, in same way that an organist makes allowance for the inertia of the people by playing a little in advance and thus diminishing the tendency to retard.

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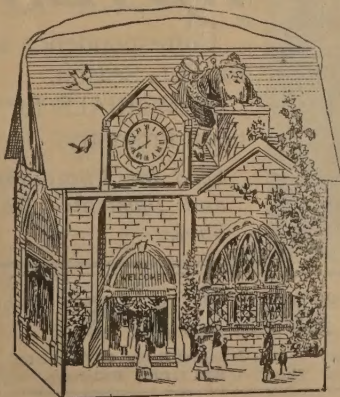
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Editorials and Comments.

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With which are united "The American Churchman,"
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THE PRACTICAL NEED FOR RESERVATION.

Reservation of the Blessed Sacrament for the Sick. By the Rev. John Wright, D.D., Rector of St. Paul's Church, St. Paul, Minn. Milwaukee: The Young Churchman Co. [Pamphlet.]

WE HAD hoped that when the Bishops of the American Church had put forth their pastoral utterances on the subject of the Reservation of the Blessed Sacrament, in 1895, the question of the legality of such Reservation would be set at rest. In that pastoral it was held, as will be remembered, that while the practice "is not sanctioned by the law of this Church," thus standing on the plane of such extra-legal observances as Harvest Home festivals, parish festivals, parochial missions, the silent prayer on entering the church, and many other common observances, which are not crystalized into law; yet "the Ordinary may, in cases of extreme necessity, authorize the reserved Sacrament to be carried to the sick." The fact that there were reasons why a defence of the practice was deemed timely by the Rev. Dr. Wright, and the further fact that occasionally one hears of some Bishop who conceives it necessary to take issue with his brethren of the collective episcopate in this country, by denying its legality, or who refuses to give the authorization to a priest who feels there is need for it, make it desirable that this consideration should be given to the subject.

Dr. Wright first considers "Reservation Primitive," in which he hastily reviews the early evidence for the practice, after which he considers "Reservation and the Church of England." Less than two pages are given to this topic, when he proceeds to a short dissertation on "Reservation and Adoration." We regret that in this chapter the position should not be taken that "Adoration" is inseparable from the Presence of our Blessed Lord anywhere and at any time. If He is present in the Blessed Sacrament, it is undoubtedly fitting that reverence or adoration should be accorded Him. There may be, and no doubt is, room for variations of opinion as to just what are the most fitting practices to set forth such adoration, but that our Lord is to be adored wherever His presence is specially vouchsafed, we should suppose there could be no two opinions. Even Bishop Cummins, the founder of the Reformed Episcopal schism, declared positively that if the Real Presence of Christ in the Sacrament were assured, there could be no question as to the fittingness of Eucharistic Adoration. This adoration must of necessity be fitting though the Sacrament be reserved, as though it were just consecrated.

The writer then considers the rubrical difficulty from which some have judged the practice to be forbidden by virtue of the provision that "If any of the consecrated Bread and Wine remain after the Communion, it shall not be carried out of the Church; but the Minister and other Communicants shall, immediately after the Blessing, reverently eat and drink the same." He examines this question historically, and shows that the rubric never was intended to prohibit Reservation. This might be developed even more fully than Dr. Wright has been able to do in the brief space which he could devote to it. It should be pointed out how gradually that rubric grew from the original provision in the Prayer Book of 1552, which ruled that "If any of the Bread or Wine remain, the curate shall have it to his own use." This provision was of course intended

to apply only to the unconsecrated bread or wine that might remain; but under the letter of the rubric, the Puritan clergy maintained their right to take to their houses the consecrated elements that had remained after communicating the people, when they were placed upon the dinner-table, to the great scandal of the Church and of the Holy Sacrament. It was in order to prevent this abuse, that in the revision of 1662 the rubric was framed in the style it still bears in the English Prayer Book, which is substantially the language of the American Book as well. In the former it reads as follows:

"And if any of the Bread and Wine remain unconsecrated, the Curate shall have it to his own use; but if any remain of that which was consecrated, it shall not be carried out of the Church, but the Priest and such other of the Communicants as he shall then call unto him, shall, immediately after the Blessing, reverently eat and drink the same."

It is easy to see that the purport of the provision is to permit the priest to carry out of the church only the unconsecrated bread and wine to "have it for his own use," thereby differentiating the latter from the consecrated remainder, which latter is to be treated with the greatest reverence, and is not to "be carried out of the church" for his own use. Read in the light of the history of the rubric, this undoubtedly is the meaning it was intended to bear. It has no relation to the subject of Reservation one way or the other.

Proceeding then to "Reservation in the American Church," Dr. Wright quotes the Pastoral of the American Bishops already referred to, and gives, as well, a list of American parishes in which the practice prevails. This list includes 113 different churches in 30 different Dioceses and Missionary Districts, and no doubt is very much under the full number of churches in which Reservation is practised. He next considers the spiritual bearing of the practice under the several heads: "Reservation a Spiritual Necessity," "Reservation and the Real Presence," and "Reservation and Church Unity," the latter dealing more particularly with its bearings on the relations of the Anglican to the Russian Church. His consideration is, throughout, conservatively and wisely made.

THAT THE ENTIRE range of legal questions involved is not exhausted by Dr. Wright's brief tractate will, of course be admitted. An editorial consideration of the subject in *The Church Eclectic* of August, 1899, examined the legal phases more fully. Perhaps we may be permitted to borrow somewhat from that consideration, and, in greatly condensed form, to state its line of argument.

The view expressed by the Bishops in their Pastoral of 1895 was taken as a working hypothesis. It might sometime be necessary to go behind that declaration, for if a priest should be cited for reserving without permission from the Ordinary, or even contrary to his command, it would be very difficult for the Bishop to show how and when the right to estop the priest from performing this function was vested in him, since the American Institution office expressly guarantees to the rector the "full power to perform every Act of sacerdotal Function among the people" of his parish. A wise Bishop will be able to prevent the question being raised by not essaying to prohibit a practice which he has probably no right to prohibit, and which, if there be proper safeguards and sufficient cause for the practice, he ought not to wish to prohibit. Moreover, a wise priest will endeavor so to conduct himself and his parish as to avoid any clash with his Bishop, unless a clash with his conscience is the only alternative. But neither all Bishops nor all priests are wise, and accepting the Pastoral of 1895 as a working hypothesis would not necessarily prevent one from contesting the right of the Bishop absolutely to prohibit Reservation, if the case should ever arise.

The objection sometimes made to Reservation as contrary to the spirit of the 28th Article of Religion is easily shown not to apply to instances in which Reservation is employed as a means of communicating the people, for though it is quite true that it does not rest on "Christ's ordinance," yet neither does any other method of communicating them. In the administration at the altar rail, the sacrament is necessarily both "carried about" and "lifted up," both of which acts, equally with Reservation, are stated in the article not to rest on the authority of "Christ's ordinance." Each of these alike is defensible when it is incidental to the distribution of the sacred species. The objection arising from the rubric is more fully treated in *The Church Eclectic*, and the shocking disregard for the spiritual and even the physical needs of the sick and the unfortunate which prevailed during the sixteenth and seventeenth centuries

is shown to account for the discontinuance of Reservation, as of every other pastoral care of the sick, and for the careless language of the rubric which, in its letter, seems to prohibit Reservation, until one discovers by close study the meaning it was intended to convey.

IT IS ALWAYS unpleasant to treat a spiritual question from the cold point of view of lawfulness only. We have indicated here, too briefly to be conclusive to any who are unwilling to develop them, what are the lines of thought upon which a legal defense of Reservation would proceed. This was necessary in order that consideration of the practical side of the subject might not be embarrassed by the feeling that, however desirable in itself, Reservation might not be legally employed for communicating the sick, in this American Church. It cannot be doubted that the case for Reservation in the American Church is much stronger than is the case in England. The former Church inherits tradition and law from Scotland, where Reservation was fully established, quite as truly as from England. And the reasons which alone led the Archbishops to view Reservation as illegal in England are reasons which do not apply to the American Church at all.

Any practice of Reservation on any really large scale must of necessity be deferred until a time when Anglican Church people are really desirous to receive the Blessed Sacrament frequently and at fixed times. Let us take for instance the feast of Easter. From the earliest antiquity it has invariably been the practice of the Church, that every communicant should receive the Blessed Sacrament on or within the octave of that feast. To this day, in the English Prayer Book, the rubric particularly names that feast as one of the three occasions upon which, as a minimum, the Holy Communion should be received by every communicant.

In our city parishes to-day, the Easter communions are administered to a varying proportion, not generally exceeding 50 to 75 per cent. of the communicant list. What provision, under present conditions, is made for communicating the rest of them? It may be allowed that there are many who have neglected without any cause to present themselves at the altar rails on the day or within the octave, and who may possibly be esteemed a negligible quantity; though the pastor who remembers the parable of the lost sheep, will at least relegate the fewest number possible to this unhappy category. In any event, there will still remain probably not less than 10 to 20 per cent. of the communicants of most parishes, who could be reached at their homes by priestly ministrations of the Body and Blood of our Lord, and who, either from illness or possibly from other tenable causes, were unable to present themselves at the altar rails on Easter Day. What shall the priest do when, single-handed or with one assistant only, he must either acquiesce in the failure of this large number of his parishioners to make their Easter communion, contrary to the whole spirit of the Church's rule, or else must devise some other way of reaching them? Is there no way by which he may bring it to them at their homes, so quickly and so conveniently, that without interfering with his other duties, he may, within the week, communicate practically the entire number of those communicants who were absent on Easter day, and who might yet be reached in other ways?

Without the reserved Sacrament there is no practical answer to this question. The one thing that stands in the way of its general realization, is that the people in general, and, unhappily, too often the clergy as well, do not really care sufficiently for the Holy Eucharist to esteem this worth while. For our part, we are quite willing that Reservation should be the exception rather than the rule, until the communicants of the Church are so athirst for God, yea even for the living God, that it will be a real deprivation to them to be without the Sacrament, not only on Easter, but on very many other occasions during the year as well. There are a large number of the clergy who would feel a serious loss in their spiritual life if they were deprived of the opportunity to make a weekly communion. There are a smaller number who would feel lost without a communion made several times during the week. How can it be possible that such Godly priests should be willing to acquiesce in present conditions, which deprive the sick within their cure of the opportunity of receiving the Holy Eucharist, except at very long intervals? We do not forget that among the more conscientious of these, the office for the Communion of the Sick is not wholly forgotten. We doubt, however, whether there is any single parish in this land, of any considerable size, in which this method of communicating the sick is employed on any consid-

erable scale, so that the entire list of communicants who, rightly or wrongly, feel that they are physically unable to make their communions in church, or at least do not do so for alleged physical reasons, are given the opportunity of frequent reception of the Blessed Sacrament by this means. Indeed, without a largely augmented number of priests in every parish, it would be totally impossible, if we ever reached the ideal of communicating such people at the frequent intervals in which well people are expected to receive, to make this administration by means of the office of the Communion of the Sick. The fact that it never has even been tried upon any considerable scale in any city parish of which we ever heard, is sufficient to show how improbable it is that that office affords the necessary opportunity.

The whole difficulty is to be found in the low spirituality of priests and people. The former too largely fail to appreciate what spiritual assistance they are withholding from the physically weak members of their flock. The latter, taught practically to care very little for the Blessed Sacrament, have no appreciation of what they are missing. We have revived the frequent reception of the Eucharist among the whole within the past half century, and have almost totally neglected any attempt at a like revival among the weak and the sick. Yet it would seem to be obvious on the face of it, that there is no greater reason why the latter should be content with communions at long intervals than the former.

To some extent, this consideration is one that will not be generally a real issue until the future, for the reasons mentioned. At the same time, it is undoubtedly the solution of a problem to which we shall have to come, when, by an increased spirituality among our people, the problem of frequent communions of the sick really must be met. That problem would have arisen long before this if priest and people alike had not been content that, for the most part, the sick people of the congregation should be spiritually starved.

Until that time comes, Reservation will, of course, be exceptional, and worldly priests and Bishops will see no necessity for it. It is our duty, however, to keep the practice alive, so that when Churchmen become spiritually minded enough to appreciate it, the use may be assured to them. In the meantime, here and there one dying penitent may perhaps receive his viaticum who would otherwise be deprived of it; and for the real utilization of the practice, we must wait for better days.

ONE pleasant feature of our national Church gatherings, is the cordiality of the welcome which they invariably receive from local Churchmen and others, in the cities in which they are gathered. We had the pleasure, recently, of acknowledging that courtesy shown by Denver Churchmen to the members of the Brotherhood Convention. A like acknowledgment is due those of Washington and of Pittsburgh for their part as hosts and hostesses of the Missionary Council and of the Church Congress, respectively. National gatherings are invariably somewhat difficult to handle, and that the Washington and Pittsburgh local committees were able to take care of their guests so satisfactorily, reflected the greatest credit on both. Happily, both these cities are fortunate in having Bishops whose welcome to their guests is easily seen to come from the heart and to be warm and sincere. Washington Churchmen were handicapped by the difficulty of arousing enthusiasm for visiting bodies in the national capital, in which distinguished visitors are too plentiful to be considered unusual; and those of Pittsburgh were handicapped quite as truly by the fact that an unfavorable week chanced to be selected by the authorities of the Congress, both by reason of the elections on Tuesday, and also of several local functions, civic and social, that interfered. The weather man, too, failed altogether to do his duty in Pittsburgh, which added to the handicap. In spite of all, there was warmth in the welcome, even though the attendance was of necessity affected by these considerations—for which Pittsburgh Churchmen and citizens were not responsible.

We feel certain that we speak for all Churchmen in expressing appreciation of these courtesies shown by our brothers and sisters of these two cities. Many Churchmen remember also the cordiality of the welcome given in Pittsburgh to those who attended the National Conference of Church Clubs last winter; and all Americans look upon Washington as their second home.

LAST year at Thanksgiving time we suggested the propriety of making individual Thanksgiving offerings for the General Clergy Relief Fund. It was a pleasure to learn afterward that a considerable number of Churchmen availed themselves

of the suggestion, and sent Thanksgiving checks for that purpose.

Will it seem obtrusive if again this year we make the same suggestion? The chief difficulty in arousing interest in this matter is that for the most part the aged and disabled of the clergy suffer in silence; and where, from time to time, their sufferings come to the attention of outsiders, it is in confidence, and the facts cannot be reported to the Church—facts oftentimes which would wring relief almost from the hardest hearted.

And so the appeals are of necessity couched in general terms. We, for our part, very frequently come into touch with instances showing how deeply this relief is needed. If only Churchmen at large could have the same experience, they would grant their assistance far more liberally. We ask them to contribute Thanksgiving offerings through the general and official fund, as by far the best and wisest way to give relief where it is needed. This relief ought to be given as a pension earned rather than as charity doled out. Gradually we are doing it in the former way, as the relief funds slowly increase. Many Dioceses having individual funds are happily merging these funds with that of the general organization. It is a pleasure to find that the Diocese of Albany took action at its convention last week, looking to such consolidation. In that way the administration of relief is greatly helped.

Any who desire to contribute such Thanksgiving offerings should address them to the Rev. A. J. P. McClure, Ass't Treas., Church House, 12th and Walnut Sts., Philadelphia.

WHAT the Bishop of Albany felt his health to be so impaired as to make the suggestion that a Bishop Coadjutor should be chosen, will bring to him personally the assurance of warm sympathy from Churchmen everywhere. Only two of the American Bishops are now senior to Bishop Doane in point of consecration, and it is no secret that his health is far from what it has been. He has been an active administrator in his Diocese and in general missionary work, and an influential factor in the House of Bishops and the Church at large. That his theological principles have veered from the ardent Catholic to the pronounced Protestant position, contrary to the general experience of Churchmen, is to us a matter of regret, which, however, does not lessen our personal regard for him or our confidence in his good faith. Catholic Churchmen remain his warm friends and well wishers, and will hope and pray for his continued protection and well-being. We are at one in what is perhaps the most important and most immediate issue before the Church—that of reform of our canon law on Marriage and Divorce. Nowhere has Bishop Doane done better work than in continually pressing this important reform. May he live to see the reform fully accomplished!

BEFORE this issue is printed, the vacancy in the episcopate of the Diocese of Newark will have been happily filled by the consecration of the Rev. Edwin Stevens Lines, D.D., to succeed the late revered and beloved Bishop Starkey. That the election of Dr. Lines was the result of an exceptionally bitter and partisan contest is already forgotten. Never was there a more auspicious beginning of an episcopate, and we prophesy an administration as wise and as broad minded as any within the history of the American Church. None will be more devoted and loyal to their Bishop than will be the clergy and laity who voted for another at the episcopal election; and nowhere will the Bishop have a warmer friend, or one who rejoices more sincerely at his consecration, than THE LIVING CHURCH. Sincere as are our congratulations to Bishop Lines, we believe those to the Diocese of Newark are, if possible, even more so.

ALL Churchmen will wish their congratulations extended to their brethren in Elizabeth, N. J., who have just celebrated the two hundredth anniversary of the founding of the Church in that city. Elizabeth has the distinguished honor of having the largest number of communicants of the Church in proportion to its population, reported by any American city. One reason for this strength is that the parishes in Elizabeth have always been distinguished for missionary zeal. They have grown, not by absorbing, but by giving out their resources. This was notably shown in their anniversary service, where the offerings were given to foreign missions. Missions are vindicated by the growth of the Church in their own city, the fruit and then the fostering mother of missions.

THAT the tide of opinion again flows favorably toward the correction of the Church's Name is shown by the favorable action of the Diocese of Michigan, which, though recognizing that the time for change has not arrived, voted to indorse the expression of the Bishop favorable to eventual change. The unanimity of this action is in striking contrast to the turbulent debate and final inaction last year. That this is the preponderating sentiment of the Church at large can hardly be doubted; and the Church now requires only patience and continued educational processes before attaining the reform.

CO SEE the familiar features of Mr. Gladstone labeled Richard Whiteing, as was the portion of readers of THE LIVING CHURCH last week, was, indeed, a shock. Just how the error occurred, does not appear. It was one of those "happenings" which are inseparable from printing offices, and which no amount of care can altogether prevent. The error is painfully evident when the paper is printed; and for it, the publishers can only make their apologies.

A CORRESPONDENT asks that THE LIVING CHURCH will print the canon law of the American Church on Marriage and Divorce. This we are glad to do, premising that the canon law must be interpreted in connection with the Marriage service, in which latter is presented the Church's ideal of marriage.

The canon is as follows:

"CANON 13.

"OF MARRIAGE AND DIVORCE.

"i. If any persons be joined together otherwise than as God's Word doth allow, their marriage is not lawful.

"ii. No Minister, knowingly after due inquiry, shall solemnize the marriage of any person who has a divorced husband or wife still living, if such husband or wife has been put away for any cause arising after marriage; but this Canon shall not be held to apply to the innocent party in a divorce for the cause of adultery, or to parties once divorced seeking to be united again.

"iii. If any Minister of this Church shall have reasonable cause to doubt whether a person desirous of being admitted to Holy Baptism, or to Confirmation, or to the Holy Communion, has been married otherwise than as the Word of God and discipline of this Church allow, such Minister, before receiving such person to these ordinances, shall refer the case to the Bishop for his godly judgment thereupon: *Provided, however,* that no Minister shall, in any case, refuse the Sacraments to a penitent person in imminent danger of death.

"iv. Questions touching the facts of any case arising under Section ii. of this Canon shall be referred to the Bishop of the Diocese or Missionary District in which the same may occur; or if there be no Bishop of such Diocese or Missionary District, then to some Bishop to be designated by the Standing Committee; and the Bishop to whom such questions have been so referred shall thereupon make inquiry in such manner as he shall deem expedient, and shall deliver his judgment in the premises.

"v. This Canon, so far as it affixes penalties, does not apply to cases occurring before it takes effect, according to Title IV., Canon 4."

ANSWERS TO CORRESPONDENTS.

M. P. O.—Whatever may have been the original meaning of the writer or writers of the Song of Solomon, we cannot doubt that the inspiration of the Holy Spirit breathed into it the mystic meaning which represents Christ and the Church as the Bride and the Bridegroom. The entire work is poetical rather than literal, and is best read in such a form as is given to it in Moulton's *Biblical Idylls*.

HISTORICUS.—The permission to presbyters to ordain, given by Act of Parliament in England in 1644, was at the beginning of the Presbyterian revolution, when the ancient Church was temporarily overthrown. This permission lasted until the Restoration, when, by the Act of Uniformity of 1662, all ministers "not already in Holy Orders by episcopal ordination" were required to receive such ordination before St. Bartholomew's day of that year, falling which they were *ipso facto* under deprivation "as if he were naturally dead," and were prohibited under severe penalties from performing any priestly functions.

AS TOLD IN PHILADELPHIA.

A GIRL of eight years, in company of one of her elders, was passing the Episcopal clergy house at Milwaukee, in which is the office of the Diocese of Wisconsin, and the name accordingly in large letters is painted on a front window. As they approached the house, she said:

"Now you must put your handkerchief to your nose and run." Suiting the action to the word, off she skipped.

"What in the world did you do that for?" inquired her companion.

"Why," she replied gravely, "they've got the small-pox there; didn't you see the sign up—Disease of Wisconsin?"—*Philadelphia Ledger*.

OXFORD ELECTS A CHANCELLOR.

Lord Goschen Chosen for the Honor.

THE SUCCESS OF MR. SCADDING'S S. P. G. LECTURES.

The Mosely Educational Commission in the United States.

THE "MISSION OF HELP" IN SOUTH AFRICA.

LONDON, November 3, 1903.

BY a vote last Saturday of the Convocation of Oxford University—the members of which (though not always all present at a convocation meeting) consist of the entire body of graduates who have taken their M.A. and kept their names on the University registers—the Right Hon. George Joachim Viscount Goschen, M.A., Hon. D.C.L., Hon. Fellow of Oriel College, was elected without opposition as Chancellor of the University, in succession to the late Lord Salisbury, the proceedings, presided over by the Vice-Chancellor (Provost Munro, of Oriel), being purely formal. Upon the announcement of Lord Goschen's official nomination for the vacant Chancellorship, his nomination paper being signed by, amongst others, the Master of Pembroke (Bishop Mitchinson) and the Dean of Christ Church (Dr. Strong), it was generally assumed that there would be no contest for the post; but at a hastily called meeting in Oxford of members of Convocation a few days later



OLD CONGREGATION HOUSE, OXFORD.

it was found that a considerable majority of those present were in favor of Lord Rosebery, in preference to Lord Goschen, and it was decided, therefore, to submit his name as well as that of Lord Goschen to Convocation. Among Lord Rosebery's nominators were Drs. Sanday and Bigg, of Christ Church, and Lord Halifax, "Student" (Fellow) of Christ Church. So we were naturally looking forward to quite a lively contest in Convocation over the vacant Chancellorship. But on Friday last it was announced in the *Times* that there would be after all no contest, as Lord Rosebery had telegraphed from Scotland expressing his unwillingness to accept his proposed candidature.

The new Chancellor of Oxford distinguished himself in his academical career as a member of Oriel, and also in public life has achieved eminence as a statesman, something of a Parliamentary debater and orator, above all as a financier when Chancellor of the Exchequer. From a Churchman's point of view, however, his past record in connection with the University, since his graduation, certainly does not place him in a favorable light in comparison at least with two such ideal predecessors in the Oxford Chancellorship—though, of course in a very different way—as Archbishop Laud the Martyr and the late Lord Salisbury. For it was Lord Goschen, perhaps, more than any one else among those whom the Radicals, both in Church and State, delight to throw up their caps far in the air as true Oxford reformers, who is to be held chiefly responsible for the work of deformation which was wrought at the University during the Victorian reign in the revision of the Laudian Code of Statutes—whereby the Catholic Church in this country became largely dispossessed of her ancient and sacred vested rights as the spiritual Mother of Oxford. Nowadays the Chancellorship is purely an office of picturesque distinction, and even then its ceremonial functions are displayed only on very rare and august occasions; the Vice-Chancellor being practically the chief executive official of the University.

The accompanying illustrations show the interiors of the ancient and more modern council chambers of Oxford University; which certainly hold their own, both in point of architectural and historical interest, with almost any of the buildings constituting the vast mass of old-world Oxford architecture. The older Parliament house (1320-27), familiarly known as the "Old Congregation House," is situate at the northeast corner of the University Church of St. Mary the Virgin, being practically a part of the Church fabric, and consists of two stories; the lower chamber, as here illustrated, with its fine groined stone vaulted ceiling, being used as the meeting of Convocation, whilst the upper room was used as a library for the University until Bishop Cobham's collection of books was transferred to Duke Humphrey's then new Library in 1488, now the oldest part of the world-renowned Bodleian. The old Convocation abode is at present used only as a store-room for the old statues from St. Mary's spire. The present Convocation House dates from Archbishop Laud's tenure of the Chancellorship, and happily remains to this day as that illustrious Primate built it in 1638.

The list of University preachers at the Church of St. Mary the Virgin, Oxford, for the present Michaelmas term includes the Bishop of Worcester and Father Waggett, S.S.J.E. The preacher before the University on Sunday week was, I regret to record, none other than Canon Cheyne, the Oriel Professor of Interpretation of Holy Scriptures. Father Ignatius, of



CONVOCATION HOUSE, OXFORD.

Llanthony Abbey, who was lecturing in Oxford the preceding week, strongly denounced the Oriel Professor, and quite rightly, for his rationalism and infidelity, and, in view of his preaching appointment in the University pulpit, said if the Bishop of Oxford did not interfere, then the curse of God would be upon him, in body, soul, and spirit. It is, indeed, an abominable thing that the University authorities should keep such a man as Professor Cheyne in its Professoriate; but even more scandalous is it that he should preach at St. Mary's without a word of protest from the Bishop of the Diocese. Surely it must be that the Bishop has some authority in the matter, for St. Mary's is not only the official church of the University, but also a parish church.

It has been decided that a memorial to the late Rev. Robert Dolling shall be erected in the cloisters of Winchester School, or St. Mary's College, which was founded by Bishop William de Wykeham; and the sympathies of Wykehamists are being enlisted toward the object.

The Charlotte Yonge memorial in the parish church of Otterbourne, Hampshire, was dedicated on All Saints' Day at the 11 A. M. offering of the Holy Eucharist, when a sermon was preached by the Bishop of Guildford. It was subscribed to (says the *Times*) by persons all over the English speaking world. The memorial takes the form of a Rood beam and chancel entrance, the design being by Mr. Kempe. The figures of our Divine Saviour, Our Lady, and St. John were executed in the Bavarian Highlands.

The S. P. G. must just now, one would think, be immensely popular with that very estimable class of persons in the religious world who are wont to subscribe themselves "anonymous donors." The treasurers of the Venerable Society have soon again had thankfully to acknowledge the receipt of an anonymous donation, to the amount of £1,000.

By the bye, the lecturing tour which the Rev. Charles

Scadding, rector of La Grange, Illinois, is now undertaking in England under the auspices of the S. P. G., is proving to be, I understand, quite a pronounced success. His lime-light lectures on the Church in the United States consists of four parts, entitled respectively, "The Colonial Church," "Work Amongst the Colored People," "Early Educational Work in Ohio," "The Church's Work Among the American Indians," and "Picturesque Alaska"; and his large audiences in the various towns already visited, especially in the north of England, seem to have listened to his graphically told and illustrated story with keen interest. Besides lecturing five nights per week until December 3d, he is under an engagement to the Society to preach three times on Sundays. Evidently Mr. Scadding has not come abroad exclusively for rest or sightseeing.

There is now appearing in the *Times* newspaper an interesting series of articles on the tour of the Mosely Educational Commission in the United States, from a special correspondent who went out with the Commission. In the course of his second article (written, like the previous one, from New York), attention is drawn to the religious question in education in the States, and after stating that the whole public school system, from primary school upwards, is "avowedly secular," he proceeds to say:

"The desire to have some definite religious instruction for their children other than that of the home and the Sunday School leads not a few parents of the upper and middle classes to prefer the private schools connected with various churches, which, in New York at any rate, flourish side by side with the public school system; and there is undoubtedly in many quarters a certain looking forward to a time when public opinion will sanction the introduction of some religious teaching into the public schools. The precise strength of this movement is difficult for a stranger to estimate. One very competent authority, concerned with the superintendence of the public school system, told me that he thought such a change would come."

On the other hand, another, equally competent and intelligent, said to the *Times* correspondent:

"We shall never have it; it's a red flag directly you introduce it, and we had better keep clear of it."

With reference to the vacant See of Brisbane, Australasia, to elect a Bishop, for which the Synod meets this month, it appears that at an informal meeting of the clergy of the Diocese it was decided to nominate the Rev. B. R. Wilson, vicar of Portsea (Portsmouth), formerly Head of the Oxford House, Bethnal Green; Mr. Wilson, it is said, having been the late Bishop Webber's choice as prospective Suffragan with right of succession. It is now, however, given out that the vicar of Portsea has definitely declined to have his name go before the Synod of Brisbane.

To come, now, nearer the Old Mother Country than Australasia by 6,000 miles, we learn from the *Transvaal Leader* (according to the *Guardian*) that a meeting was held in Johannesburg on September 24th to welcome the Bishop of St. Andrews and his colleagues, Canon Scott-Holland and Provost Campbell; who, as we know, went out to South Africa some months ago as pioneers of the Mission of Help which the Church at home is planning to undertake there next year through the instrumentality of a strong cohort of representative English missionaries. Provost Campbell, in his speech, said he could not help saying, "it seemed like a blow to find that as Churchmen the people had not got much beyond the tin shanty stage in Johannesburg." The tin shanty stage was, of course, the beginning of all the story of that town, but was it not time in religious matters, he asked, that they began to progress, and "to make the very biggest and greatest thing of Johannesburg—its work for our Lord and Saviour Jesus Christ?" Canon Scott-Holland said he was frequently asked: "What do you think of South Africa?" Wealth, he replied, was not the test; the real question was: "What sort of men and women are you breeding? What is their freedom and their joy, and what is the actual social life to which they are aspiring?" This was also the question which was agitating them at home in England. In these days of social construction, instead of territorial expansion, you must have a real goal; you could not construct without looking where you are going. The Canon then went on as follows in his accustomed vein of impassioned but chaste eloquence when speaking *extempore*:

"Here in Johannesburg you have the ideal of municipality before you. I learn that, stung with reproaches, you are determined to say to the world that the city of gold need not be a city of greed or a city of sin. You mean to show that here in Johannesburg you have taken a high measure of municipal responsibility, you mean not to falter from your task till you have a place in which any man or woman may have a fair opportunity of living a clean, just,

and upright life. You mean to do it, but where are the men that are going to do it? For that task you need men who are strong-brained, true-hearted, free from the fever and fret of the mere commercial pressure of the air, and unheeding of the golden clamor. You must find these men, and find them in numbers. . . . Where are the citizens and where are they to be made? . . . The Church is intended to be a workshop in which men are made; but now we feel our impotence. At home and abroad we know that we have failed in this task, to produce men of the right order, true citizens wanted by the State, and we are learning our shame and confessing it, and in that confession we are learning to see if we cannot in penitence achieve that task better."

The Bishop of St. Andrews has just now arrived in England from the Cape.

The earnest and highly praiseworthy effort on the part of Mr. Frowde, of the Oxford University Press, during the past year, to bring some of the masterpieces of Palestrina's music within the reach of English choirs and the Church musical public has not met, it is to be feared, with due appreciative response; for Mr. Frowde, it is stated, is about to discontinue issuing his series of selections from the works of the great master of Italian Renaissance Church music. The *Guardian* thinks it will be a thousand pities if Mr. Frowde cannot be induced to "play a waiting game," and to continue the great service he has been rendering to music-lovers. Choirmasters who have not seen the publications referred to are urged by the *Church Times* to make their acquaintance. And then, as a resultant, there would be an improvement and elevation of taste, "which is a thing we sadly lack." Eight numbers of Palestrina's music have now been produced, including the marvellously fine eight-part Mass *Confitebor*, and have been issued with English as well as Latin words.

Sir Hubert Oakeley, Mus.Doc., whose decease has recently been announced at the age of 73, was a Church musical author as well as a musical professor of some eminence. Son of a Scottish baronet, he was educated at Rugby and Christ Church, Oxford; and from 1865 to 1891 he filled the chair of Music in the University of Edinburgh. He was also at one time, many years ago, musical critic to the *Guardian*. His degree of Mus.Doc. was conferred upon in 1871 by the then Archbishop of Canterbury. In addition to his output of anthems and chants, besides also a whole "service," he composed a number of hymn tunes, including settings for the hymns, "Saviour, Blessed Saviour," and "Sun of my Soul." R. I. P.!

J. G. HALL.

THANKSGIVING.

With glad hallelujah and joyful acclaim
We render Thee thanks and publish Thy fame,
Our Father and God, our Guardian and Friend;
Whose mercy fails not, whose grace has no end.

Thy marvellous acts what tongue can rehearse?
Or tell all the treasures Thy hands disburse?
Thou givest the sunshine, sendest the rain,
With wood cloth'st the hill, the valley with grain.

Thou sendest Thy breath and life comes to birth,
And so Thou renew'st the face of the earth;
What wingeth the air, what roameth the land,
What cleaveth the wave, is fed from Thy hand;

And all things to us Thy bounty has given,
As lords of the earth and stewards of Heaven,
To have and to hold, to rule and employ
For health and for wealth with reverent joy.

But, more than all else, Thy goodness to prove
Thou gavest to us the Son of Thy Love,
Thou sendest to us Thy Spirit of Grace,
And liftest on us the light of Thy face.

Thy table Thou spread'st with heavenly food,
Thy chalice Thou crown'st with life-giving blood;
For all faithful souls that banquet is rife
With fulness of love and fulness of life.

So gladly we come with song and acclaim
To render Thee thanks and publish Thy fame,
Our Father and God, our Guardian and Friend,
Whose mercy fails not, whose grace knows no end.

(Rev.) JNO. POWER.

St. Mark's Church, Hastings, Nebraska.

TROUBLE IS hard to bear, is it not? How can we live and think that anyone has trouble, and we can help them—and never try?—
George Eliot.

WORK OF ST. GEORGE'S, NEW YORK.

A Large Work Carried on by the Parish.

MISSIONARY BOAT "SENTINEL" DEDICATED.

Gordon House Nearing Completion.

TWO NEW ALTAR CROSSES.

IN HIS introduction to the Year Book of St. George's parish, just published, the rector, the Rev. Dr. W. S. Rainsford, speaks of the constantly changing character of the neighborhood in which the parish church is situated, saying that the residence or "private" house first changed to the boarding house, and the latter is now changing to the apartment house. That the change presents new problems in the work of the parish, Dr. Rainsford indicates as follows:

"I am not sure but that the Apartment House offers a greater problem to the Church than the Tenement House or the Boarding House. My experience leads me to believe that there are a great many unhealthy and unnatural elements attending on residence in small apartments. People flit from one to another, and I notice that after families have lived for a few years in an apartment house they do not seem to care for a home of their own. In these flats house-keeping difficulties are reduced to a minimum. This may be a good thing as offering more leisure to the housewife, but the conditions in flat-houses seem to be unfavorable to children. So far as one may judge, they do not permit a real home life. One thing I know certainly; it is exceedingly difficult to get the people living under these conditions to take any interest in the neighborhood, in the Church, or in any political or municipal responsibility. We have worked hard to reach the flats in our neighborhood, and some response we have won. I have sent a letter addressed to every family within a reasonable radius of the church, inviting them to worship with us if they have no other Church affiliation. So far as possible, we follow up these letters by visiting. It is not always easy for the clergy or the deaconesses to gain entrance to these flats, but once in they are often kindly welcomed."

Dr. Rainsford also speaks of the excellent work maintained in the new Deaconess House, of the many parish organizations, and of the missionary apportionment. The apportionment for St. George's is \$3,000, and the rector shows that while the parish has raised in the past year \$8,690 for missionary purposes, the larger proportion goes to special objects designated by the donors and but \$1,310 can be properly credited on the apportionment. The treasurer's report shows the total net receipts of the parish for all purposes \$122,421, of which amount \$36,504 is collected by the various societies, and \$91,502 comes from the general contributions of the church, including \$16,459 income on endowment. The grand total also includes \$14,777 given to add to the endowment. Expenses for the year are: For Church Account, \$31,790; for Memorial House account, \$14,092; Parochial Missions, \$4,245; Seaside Fund, \$5,135; Poor Fund, \$4,677; and various special objects. The year book is profusely illustrated, most of the pictures being given to the institutional work of the parish.

THE MISSIONARY BOAT DEDICATED.

The dedication service of the *Sentinel*, the mission boat of the Society for Seamen, was most impressive. Bishop Potter



DEDICATION OF MISSION BOAT, "SENTINEL,"
NEW YORK HARBOR.

said the dedication prayers, and parts in the service were taken by Archdeacon Nelson, the Rev. Dr. C. W. E. Body, the Rev. Dr. D. Parker Morgan, the Rev. William M. Dunnell, the Rev. W. A. A. Gardner, and the Rev. A. R. Mansfield. A number of other clergymen were present. The *Sentinel* has been placed in charge of an experienced yachting captain and is now at work running around the harbor and ministering to the sailors on the ships. On Sundays the boat makes a tour of the anchored ships and brings from them to the floating chapel of Our Saviour the sailors who wish to attend service. Tea is served after the service and the men are then taken back to their ships.

GORDON HOUSE.

Gordon House, which is the Settlement work which has grown out of that among boys started by the late Dr. Theodore G. White, has been so far completed that parts of the building are now in use. The new building was provided for in Dr. White's will, and it is completely equipped for sociological and educational work. Membership in the House is of three classes, boys from eleven to sixteen years of age, young men from sixteen to twenty-one, and men older than twenty-one. Classes will be maintained in manual training branches and lectures along the lines of university extension will be given. The director is Mr. William A. Clark, who brings to the work an experience gained as director of Lincoln House, Boston.



GORDON HOUSE, NEW YORK.

TWO NEW ALTAR CROSSES.

An altar cross has been made for All Souls' Church, the Rev. Dr. S. D. McConnell, rector, by the Gorham Company, and it was first used at the service All Saints' Day. It is a gift to the church by Mrs. A. V. Tilt in memory of her husband, the late Albert Tilt. The cross is forty-one inches in height and has a massive circular base. At the ends of the arms are large amethysts, and at their intersection is a panel with the letters I.H.S. A new altar cross was also recently placed in Christ



ALTAR CROSS,
ALL SOULS' CHURCH,
NEW YORK.



ALTAR CROSS,
CHRIST CHURCH,
BROOKLYN.

Church, Clinton Street, Brooklyn, the Rev. Dr. A. B. Kingsolving, rector. It is about the same in size as that for All Souls' Church and is a memorial of the late Thomas Perkins White, and his wife, Victoria Adelaide White. It is noted in this connection that there are now few churches in New York that have not Altar Crosses; among these are Incarnation, St. George's, Ascension, Grace, and Holy Trinity, Harlem.

MISSIONARY PROGRESS.

As Seen by the Board of Managers.

AT THE stated meeting of the Board of Managers for November, held on the 10th instant, there were present twelve Bishops, twelve presbyters, and twelve laymen. The Bishop of West Virginia took the chair, which he resigned to the Bishop of Albany, Vice-President, at a later moment.

The Assistant Treasurer reported a gain in contributions for the first two months of the year amounting to \$11,409.11, ten thousand of which came from advance payment of two pledges for salaries of women workers.

The General Secretary laid upon the table the proceedings of the very successful Missionary Council held in Washington October 27th-29th, where the attendance of members was much larger than ever before. The Secretaries were instructed to promulgate the following resolutions adopted by the Council:

"Resolved, That this Missionary Council returns to the children of the Church its heartiest congratulations for having contributed in the five years they have been an Auxiliary, over \$515,000 to Missions, and in the past twenty-six years (including the past five) the magnificent total of \$1,351,160.47.

"Resolved, That rectors and superintendents be earnestly requested to make known this acknowledgment in every congregation and Sunday School of the American Church."

ALASKA.

The Rev. John B. Driggs, M.D., wrote in August from Point Hope, Alaska, telling of his good health and of his hopes to "come out" next season. Winter had already set in. The Rev. F. C. Taylor of Valdez reported that the new rectory there had been completed and he was in occupation. There were new windows, about to arrive, to be placed in the church and the building was to be painted at an early day. Much has been done by local effort, but apparently in the end the funds ran short of meeting all payments by at least \$100. The Rev. Chas. E. Rice was obliged to leave his station at Circle City for the winter because of an attack of illness. He is now in Southern California and reports himself as much improved in health.

SWEDISH WORK.

Under pledges from the Bishops in Minnesota and North Dakota and others, the Rev. J. V. Alfvegren was appointed General Missionary among Swedes in the Northwest.

PORTO RICO.

The Bishop of Porto Rico, who was present, announced his intention of sailing for San Juan on the 14th inst., and reported to the Board that since his arrival in the States last April, having been engaged constantly speaking on behalf of the Equipment Fund of the Missionary District, he had secured in all \$15,000, or about half the amount needed.

EDUCATION OF CHILDREN OF MISSIONARIES.

The Board was glad to reach a conclusion in a matter which has been under discussion for a long time, namely, the education in this country of the children of the foreign missionaries. It was determined that aid should be extended in the amount of \$250 per annum to each of such children who should be pursuing studies in the United States beginning at the age of twelve years and continuing until the beneficiaries should reach their majority—not more than two in each family at the same time to receive such assistance, nor any unless the parents should have served ten years actively under appointment by this Society.

CHINA.

Bishop Ingle speaks of the great advance of the Boone School at Wuchang and hopes that the Board will soon be able to do something because of the extension of its work, as he says "the School must grow."

JAPAN.

Bishop Brent wrote from Tokyo that he found much to encourage and inspire him in the local mission work. Says that Dr. Teusler's Hospital he considers to be an admirable institution. Aside from the salaries of the foreign staff, there are a sufficient number of paying patients to make it self-supporting. Bishop McKim again presses for the \$2,500 to erect a house for the occupation of ladies at Sendai. He has, however, secured a Japanese house which will serve the purpose but only temporarily. In Kyoto, as presumably also in the Missionary District of Tokyo, they are taking steps towards the permanent securing of the Mission property under the new Charter granted by the Japanese Government to a property holding Association composed of members of both our Missions. Heretofore under the laws of Japan outside of the Foreign Concessions it was necessary to hold the title to property through individuals.

LIBERIA.

Speaking of his purpose, which he made known at the time of the last General Convention, to introduce manual training into the

schools in the Missionary District of Cape Palmas, Bishop Ferguson wrote:

"It is my aim by the help of God and the support which I expect to receive from the friends of the mission in the United States to provide proper facilities for training [boys and girls] not only to be teachers but to know how to work profitably with their hands."

Five more contributions were received through the Bishop and otherwise from parishes and missions on account of their Apportionment of last year. At the instance of the Board the Rev. Nathan Matthews, who has been alone in charge of Cape Mount for a number of months past, is taking a short leave of absence. He was heard from nearing the Canary Islands.

The Board having been informed of the death at Little Rock, Arkansas, on the 20th ult., of the Rev. Wm. Allan Fair, it desires to put on record the following Minute:

Mr. Fair spent twenty-five years of his life working in Liberia. He was appointed a missionary of this Society by the Committee for Foreign Missions in 1875, the year of his ordination, and continued a stipendiary until 1883, when he resigned his appointment, but continued his labors in Africa as a volunteer missionary until Sept. 8th, 1900, when he returned to this country, broken in health. Latterly he has been on the roll of Domestic Missionaries, of this Society. During his sojourn in Africa Mr. Fair secured from the Liberian Government a grant of land containing some forty-five acres upon which he conducted a manual labor farm; he having at one time as many as 5,000 coffee trees in bearing. This farm, known as the Tobassonnee property, the Rev. Mr. Fair, upon returning to the United States, conveyed to the African Mission for the use of the Society and upon it a successful mission is being carried on to-day.

HAITI.

From Haiti the Rev. P. E. Jones writes that in the burning of his house he met with a total loss of \$1,500, representing the hard earnings and savings of thirty years' labor. Was hoping that some Christian friends would come to his immediate relief.

It was reported on behalf of the Committee on Audit that they had caused the books and accounts of the Treasurer to be examined to the first instant and had certified the same to be correct.

THE REV. DR. E. WALPOLE WARREN AS A MISSION PREACHER.

ALL SAINTS' DAY TRIBUTE IN ST. JAMES' CHURCH, NEW LONDON, CONN., BY THE REV. ALFRED POOLE GRINT, PH.D.

Many men have labored here in this historic parish for the up-building of God's kingdom and the proclamation of love and mercy, pardon and peace. And on All Saints' day we gratefully commemorate their work of love. A few months ago the cable flashed the startling news that Edward Walpole Warren had passed away in distant Austria, causing sorrow to many hearts, and bringing to an end a career of remarkable spiritual usefulness. Some eight years ago Dr. Warren came here on my invitation to conduct a mission. Although immersed in the cares of a large parish in New York City yet periodically he would go forth to engage in this evangelistic work. He came here a stranger, unknown to our people, but very soon he broke down all barriers and captured our hearts. What magnificent, helpful, inspiring sermons did he deliver! How eloquently and persuasively did he proclaim the truths of our blessed religion—the fact of sin, the need of a Saviour, the grace of the sacraments, the inevitableness of the coming judgment, and the joys of the hereafter! Soon this beautiful church building became crowded with eager listeners, drinking in his burning words that caused deep searchings of heart. Dr. Warren's faith was manly, joyous, and full of cheer, and furnished consolation to the sorrowful, and an inspiration for better living. He sternly denounced in every form worldliness and selfishness and sin. He was ever a teacher of personal Christian morality. And his message ever carried with it the notes of courage and hope. He was a valiant soldier of the cross, willing to be spent in the service of Christ his adorable Master, counting not his life dear unto himself. We cannot tell now the good that devoted priest did here in New London, but when the harvest shall be gathered by the angelic reapers, then all shall be fully known. But there are many here to-day who can never forget the gifted preacher, the godly man, the Christian gentleman, his splendid faith and consecrated life. But God has called him to Himself. And we believe that he sent His angel to lighten the passage of the dark river of death, and in the joys of Paradise he is now resting from all his labors of love. And when we commemorate our saints to-day we recall with love and gratitude the spiritual work done here by this gifted priest of God. Beyond the veil light shineth more brightly than is possible in this sinful world. Yea, the light shineth for all the departed saints of God ever more and more, unto that perfect day, when the Divine Judge will bestow the crown of glory that fadeth not away. And among all the friends of the Rev. Dr. Warren that sorrowfully assembled together in New York City for the last sad rites there were many here in New London that mourned with them.

"For all Thy saints, O Lord,
Who strove in Thee to live,
Who followed Thee, obeyed, adored,
Our grateful hymn receive."

Diocesan Conventions

ALBANY.

(RT. REV. W. C. DOANE, D.D., LL.D., Bishop.)

THE thirty-fifth annual Convention of the Diocese of Albany was held in Albany on Wednesday and Thursday, November 11th and 12th.

The opening service was held in St. Peter's Church, because the incomplete condition of the chancel of the Cathedral and the noise of the workmen on it made it impossible to hold a service there on a week-day. The music was rendered by the church choir of men and boys and was of a very high order of merit.

THE BISHOP'S ADDRESS.

The Bishop recalled the large number of clergymen, 650 in number, who had held clerical work at some time within the Diocese, and from this incident entered into a consideration of ways and means to minimize the evil of constantly changing rectorships. He felt that the Bishop ought to have a larger share in the calling of a rector, though not sole jurisdiction. Stating that his Diocese had been "mercifully free" from "doctrinal extremes or ritual extravagances," he expressed the belief that "the clergy are bound to sink their individual notions and opinions about undecided and indifferent things, and preach fully and faithfully and only 'as necessary to salvation that which they are persuaded may be concluded and proved by the Scripture'; and that the laity are bound to accept as *prima facie* loyal and true, the teachings of those who are at once trained and vowed to careful accuracy in the presentation of the truth." "Subtle distinctions of Sacramental mysteries," where necessary to be made, might better be reserved for private instruction. Questions in the critical study of the Scriptures ought not to be intruded into sermons. In ritual, variations must be expected, particularly in city churches, and he called attention to his Cathedral service as presenting an ideal toward which parish churches might gradually work, except in so far as the choral rendering and more elaborate music were unfitted for small churches. Beyond the use of the Cathedral, the clergy might feel that they might expect no support from the Bishop in case of complaint. He did not think that "colored vestments and incense, while perhaps they cannot be forbidden, are to the manner born with an Englishman or an American of to-day." He felt that the bowed head is just as reverent, and more natural and real than the bended knee. He declared that he would not "tolerate or allow" "the reservation of one of the consecrated elements of the Holy Eucharist. Absolutely needless so far as the communicating of the sick is concerned, unless possibly in some extreme epidemic, and more than ever needless now since the rubrical provision for shortening the office of the communion of the sick has been made, it has no proper place either on the altar with the sanctuary lamp burning before it; or in that most objectionable function called the benediction of the blessed Sacrament, to which both in its terminology which singles out one Sacrament as more blessed than the other, and as it distorts the object for which the Holy Eucharist was instituted by our Lord, there is no place and no pretense of a reason in our Reformed Catholic Church."

The Bishop felt it necessary further to recognize the fact that he is no longer physically equal to discharge the entire duty as he understands it; and as he had tried to exercise it, of their Bishop. His health was so far regained that he hoped to be able to visit all the parishes; but under medical advice he felt it necessary to say that "any fully restored health or prolonged life for me depends not only upon freedom from the necessity of work and travel, whether I am equal to it or not, but also upon freedom from the anxiety and difficulty of having to make arrangements in spasmodic and uncertain ways and often suddenly for visitations which I find myself unable to make." He expressed a willingness that a Bishop Coadjutor should be elected, though he did not press the "personal side of it."

Taking up missionary matters, he urged that a Diocesan Missionary be employed, and that in many instances missionary stipends should be reduced where there were local strength and ability to make good such reduction. He appealed for greater support of missionary work, diocesan and general, and concluded:

"Proportionate application of the apportionment plan is always difficult. I wish there might be rather a feeling of desire to exceed it than to escape it. It is easy, but it is inexcusable to sit down supinely and say that the sum asked cannot be given. Let the effort be made, and it will stir every other department of the parish into a new energy. It is easy, but it is inexcusable to oppose the one apportionment to the other or to diminish the one in order to make up the other. Different locally, there is no difference and no opposition among missions. Only I honestly believe that the wise course is to face and attempt the larger and the remoter duty first, because the impulse and the impetus will sweep in with it the nearer and smaller need. Of course there are different treasurers to whom the money must be sent, but it seems to me it would be easier if we said the

Diocese must raise say \$27,000 this year for Missions, of which \$15,000 goes to the Board in New York and \$12,000 to the Board in Albany, and then let every one of us ask and try how much each ought to give, how much each can give to secure this end. And may God so enlarge our hearts that the Diocese may come up to its full measure of service for this work."

Business sessions were held in the Graduates' Hall of St. Agnes' School and filled the afternoon and evening of Wednesday and Thursday until 1:00 P. M.

A COADJUTOR TO BE ELECTED.

The matter of largest interest was the question of the election of a Bishop Coadjutor, about which there has been not a little discussion in the public press. The matter was referred to a committee, consisting of the Rev. Drs. Battershall and Kirby, and Rev. Messrs. Caird, Paul Birdsall, and Ralph Birdsall, and Messrs. Spencer Trask, George Foster Peabody, G. Pomeroy Keese, Walter A. Wood, and Robert C. Pruyn. The committee held two long sessions and after very careful deliberation reported a series of seven resolutions unanimously recommending the election of a Bishop Coadjutor and requesting the Bishop to call a special convention for that purpose so soon as provision can be made for his due maintenance. The Convention unanimously adopted the resolutions by a rising vote, and a committee was appointed to secure provision for the salary of the Coadjutor. It is hoped this will soon be accomplished and that the special convention will be held in the middle or latter part of January.

THE ELECTIONS.

The next most important was the election of Deputies and Provisional Deputies to the General Convention and the Standing Committee, which resulted as follows:

The Standing Committee:—The Rev. Messrs. James Caird, J. P. B. Pendleton, D.D., C. M. Nickerson, D.D., H. R. Freeman; Messrs. Norman B. Squires, John T. Joyce, Hobart W. Thompson, Charles L. Pruyn.

Deputies to General Convention:—The Rev. Messrs. W. W. Battershall, D.D., Joseph Carey, D.D., Edgar A. Enos, D.D., R. M. Kirby, D.D.; Messrs. Leslie Pell-Clarke, Spencer Trask, Louis Hasbrouck, G. Pomeroy Keese.

Provisional Deputies to General Convention:—The Rev. Messrs. G. D. Silliman, D.D., C. M. Nickerson, D.D., J. P. B. Pendleton, D.D., G. L. Richardson; Messrs. Francis M. Mann, John D. Henderson, William G. Rice, H. O. Bailey.

The various boards of Trustees were reelected with very few changes. The Rev. Henry R. Freeman of Troy, takes the place on the Standing Committee made vacant by the removal of Dean Robbins; Rev. P. McD. Bleeker that of Bishop Griswold on the Federate Council; Mr. R. M. Townsend that of Judge Earl on the Federate Council; Mr. H. O. Bailey, Judge Earl's place as Provisional Deputy to General Convention; the Rev. G. L. Richardson has Bishop Griswold's place as Provisional Deputy and Mr. Levi Hasbrouck is a new man in the Board of Missions.

MISCELLANEOUS LEGISLATION.

A resolution was adopted providing for the apportionment of \$10,000 as a minimum amount for General Missions, "with assurance that the Diocese will make every effort to secure the largest gifts" for that purpose.

Resolutions were adopted looking toward the merging of the Diocesan funds for Aged and Infirm Clergy and for Widows and Orphans of Clergy in the General Clergy Relief Society; also for transferring the securities of the Episcopal Fund to the care of a Trust Company.

The Missionary Bishops of Duluth and Salina were present and had part in the opening service; and were later received and seated at the side of the President, the Convention rising in each case to greet them. They have large acquaintance and many warm friends in the Convention, who were most glad to see them.

MICHIGAN.

(THE RT. REV. THOMAS F. DAVIES, D.D., Bishop.)

THE seventieth annual convention of the Diocese of Michigan met in Christ Church, Detroit, Wednesday and Thursday, Nov. 11th and 12th. Holy Communion was celebrated by Bishop Davis assisted by the Rev. Dr. Maxon, Dean McCarroll, and the Rev. S. W. Frisbie. The sermon was given by the Rev. C. E. Woodcock of St. John's Church, Detroit. After the organization and usual preliminary business of the convention, the Bishop read his address.

THE BISHOP'S ADDRESS.

Consideration of the Name was the main subject of interest in the annual address of Bishop Davies. Concerning this the Bishop said:

"Had our fathers at the close of the Revolutionary War, seen fit to adhere to that local or territorial nomenclature which had obtained for more than seventeen centuries, we should not now be casting about for a new name. Then the title-page of the Prayer Book would have read instead of 'according to the use of the Church of England,' 'according to the use of the Church of the United States of America.' When the Church shall be of one mind on the subject,

this change may sometime be made, and also the word 'Protestant' be eliminated from our constitution and canons. This word simply means in our case that we are not Roman Catholics, and belongs to something more than 200 sects or denominations, quite as much as to us. My own belief is that we shall always be known as 'the Episcopal Church.' All will agree that any change must be no party measure and must represent the wish of the whole Communion. It is evident from the convention journals of the several Dioceses, that the time has not yet arrived when unanimous action is possible."

GETTING TO WORK.

On motion of the Rev. S. S. Marquis, of St. Joseph's Church, a committee was appointed to consider that portion of the Bishop's address dealing with the Change of Name and report when the subject comes up. This committee was appointed as follows: The Rev. S. S. Marquis, Rev. John C. H. Mockridge, Rev. Dr. John McCarroll, F. A. Thomas, and James C. Smith.

MISSIONARY REPORTS.

Sitting in the evening as the Board of Diocesan Missions, the Convention listened to a missionary address on the work in the Diocese, by the Rev. W. S. Sayres. He said that in the next year he hoped to make five of the present missions full-fledged parishes. There are now in the state thirty-four self-supporting missions and ninety-one non-supporting, making a total of 125. Eleven new missionaries have been added during the year, with seven lay readers to assist in the work. Not only are the missionaries opening up new missions, but they are reviving old ones. A new feature the mission work is developing, he said, is interest in the Church among the farmers. He said this work should be pushed, as it is the best way to uproot the so-called heresies, such as Mormonism, that are being preached in different parts of the state. The Rev. Mr. Sayres advocated the formation of a Michigan Church Club to promote a general interest among the men, and whose motive would be religion instead of social and literary. Other missionaries gave five-minute talks on the development of the state work.

THE ELECTIONS.

The election of the Standing Committee and of the delegates to the National Convention took up a large part of Thursday forenoon. The members of the Standing Committee of the Diocese were elected as follows: The Rev. Rufus W. Clark, Rev. S. W. Frisbie, Rev. William Gardam, Rev. Charles E. Woodcock; Messrs. Sidney D. Miller, Henry P. Baldwin, and Prof. Charles S. Denison.

The members of the clerical and lay delegation to the General Convention were chosen as follows: The Rev. C. E. Woodcock, Detroit; Rev. W. D. Maxon, Detroit; Rev. William Gardam, Ypsilanti; Rev. John Munday, Port Huron; Henry P. Baldwin, Detroit; Theodore H. Eaton, Detroit; Sidney D. Miller, Detroit; and A. W. Comstock, Alpena. The provisional delegates were elected as follows: The Rev. Henry Tatlock, Ann Arbor; Rev. Rufus W. Clark, Detroit; Rev. John McCarroll, Detroit; Rev. S. S. Marquis, Detroit; John B. Howarth, Detroit; Thomas Cranage, Bay City; A. Christiansen, Detroit; and J. C. Smith, Detroit.

The following officers were elected without opposition: Treasurer of the Convention, William T. DeGraff, Detroit; Registrar of the Diocese, Rev. Paul Ziegler, Detroit; Trustees of the Diocese, Rt. Rev. Thomas F. Davies; W. J. Gray, E. N. Lightner, H. P. Baldwin, William C. Maybury, C. H. Campbell, Theodore H. Eaton, F. E. Driggs, and James N. Wright.

ACTION ON THE NAME.

The committee on Change of Name of the Church reported in approval of Bishop Davies' utterances in his annual address on this subject, and that portion of the Bishop's address already quoted was adopted as the sentiment of the Convention.

A MEMORIAL TO GENERAL CONVENTION PROPOSED.

Then the Rev. S. S. Marquis of St. Joseph's Church asked to send to the General Convention with the above report a memorial which he read to the Convention. It was a long paper in which he strongly averred "that the Protestant Episcopal Church of the United States had allowed the working class to drift away from it, and that it represented not the poor but the capitalist, the wealthy, and the middle classes."

The Rev. William Warne Wilson, rector of St. Stephen's, opposed the motion and said:

"In my opinion, it is not true that the laboring classes are alienated from the Episcopal Church, and I do not think the Church has lost its leadership any more than it has lost its power. Of course, it is always advisable to do those things that would benefit humanity, but it is not right to go on record that we believe that the laboring classes are not with us. Why, there are parishes in every Diocese that are supported alone by the laboring classes, and there are parishes in this city.

Prof. B. M. Thompson, of the University of Michigan, agreed with Mr. Wilson. He said he believed that the adoption of such a memorial would operate as a political move, and that it is the business of the Church to keep out of politics. The Rev. William D. Maxon, D.D., also spoke in favor of letting the motion go, as he thought the laboring classes are intelligent enough to come into the Church if they believe in its principles.

The motion had one supporter, however, in the Rev. Frederick

Hewitt, of St. Thomas', who said that he knew this motion would be killed, as every convention tabooed the question. This, he said, left the fact unchanged that the Church was filled up with the richer classes, while a poorer class was looking to it for aid and leadership. He agreed with Mr. Marquis that it was the most important subject that could come up for discussion.

OTHER MATTERS.

The committee on canons reported adversely to an amendment submitted by the Rev. Mr. Mockridge of St. Andrew's Church, providing that vestrymen might be dropped for not attending meetings for a period of three months and for failure to pay pew rents and subscriptions for the same length of time.

The financial committee suggested that the trustees provide for covering an annual deficit by voluntary subscriptions rather than from the general fund, and that an attempt be made to increase the fund to \$135,000.

Another movement of importance to the Diocese was the proposition to form one corporation of the two corporations now holding trust funds and entitled to certain Church property, namely, the societies known as the Trustees of the Diocese and the Church Association of Michigan. It is now proposed to effect a union of these interests with a salaried executive officer employed. The amount of property to be managed has become large, and the members think it unfair to expect voluntary work. The merger was approved, and the two corporations will take legal steps to dissolve and become one.

THE APPORTIONMENT.

The amount asked for general missions from the Diocese is \$7,700. The Rev. Dr. Rufus W. Clark, chairman of the commission on domestic and foreign missions, asked that the amount be pledged and raised.

"Seven parishes west of the Allegheny contribute \$500 per year to this fund," said Dr. Clark, in pleading for the adoption of the resolution calling for the full \$7,700, "and three of these are in Detroit. I shall feel very sorry to see Michigan expressing the least dissent to the request for this amount." There was some objection, but it was voted to accept the Board's apportionment and make every endeavor to raise the amount of \$7,700.

Judge C. B. Grant, of Lansing, reported for the committee on Christian education and literature, a desire to have the subject more fully considered and the committee was continued. The Rev. William Gardam, of the Sunday School Commission, reported active work in the convocations, and efforts to secure better and more uniform methods of instruction. The committee was continued. Several minor matters of business were transacted and the convention closed by voting thanks to the various committees and officers in charge of the work.

STATE CHURCH CLUB.

At a meeting Thursday night of clergymen and laymen at Christ Church parish house, it was decided to form a Michigan Church Club, and steps were taken to begin the organization at once in Detroit. A number of rectors were present and, with the laymen, gave their ideas on the scope of such a club, the general idea being that it should have for its one great object, Church extension. The trouble with former organizations of this kind was that there was too much of a social tendency. While it will be the object of this club to promote things educational, especially in connection with the church work, the ideal for which it will strive will be the broadening of missionary work. A committee was appointed to select another committee to be composed principally of laymen, the work of organization to devolve upon the latter committee. The committee appointed included F. S. Burrage, the Rev. W. D. Maxon, D.D., the Rev. John C. H. Mockridge, and the Rev. W. S. Sayres.

MICHIGAN CITY.

(RT. REV. JOHN HAZEN WHITE, D.D., Bishop.)

THE fifth annual Council of the Diocese opened with a choral Celebration at 11:00 A. M., Wednesday, November 11th, the Bishop being celebrant, assisted by the Rev. E. W. Averill and the Rev. V. W. Lacey. The Rev. H. M. Nodder, temporarily in charge of the mission at Indiana Harbor, was preacher, and delivered a scholarly sermon on the solution of our doubts only in Christ and His Church.

After organization and adjournment for luncheon, the Council re-assembled at 2:00 P. M. The Bishop's address indicated that there was a general advance in the work of the Diocese, and he particularly commended the remarkable development of the work in St. Thomas' Church, Plymouth, where numerical and spiritual strength have succeeded weakness, and where funds have been secured that warrant the early erection of a stone church at a cost of \$14,000. He noted the excellent progress of Howe Military School at Lima, where recently a beautiful chapel and a new dining hall had been erected at the cost of many thousands.

A recent violation of the rights of the Bishop and of the canonical law with regard to the calling of rectors led the Bishop to devote considerable space to an exposition of the subject that was timely and valuable, but by far the most important subject dealt with was the further endowment of the Diocese. The Bishop stated that one layman of the Cathedral parish had offered to give one-third

of \$40,000 on condition that the balance was raised by the Diocese, and already \$10,000 of the amount was pledged. A thorough and valuable discussion of the subject led the Council to vote unanimously that a committee be empowered to make a thorough canvass of all the parishes and missions of the Diocese in this behalf, and the interest of the laity manifested, with the determination of the Bishop to raise \$10,000 of the sum himself, leads to the hope that the effort will be crowned with success.

It was felt that the general Board of Missions had laid a heavier load upon our Diocese than it could possibly carry in increasing our apportionment to nearly double that of two years ago, and a resolution was carried that the Bishop be asked to apportion three-quarters of the amount to the different parishes and missions, and also to inform the Board of Managers that we could not meet the amount levied by them upon our weak Diocese.

The following clergymen were elected members of the Standing Committee of the Diocese: The Rev. Messrs. J. H. McKenzie, W. S. Howard, E. W. Averill, A. W. Seabrease, and A. A. Ewing; and delegates were also elected to the General Convention.

Deputies to General Convention: Rev. J. H. McKenzie, Rev. W. S. Howard, Rev. E. W. Averill, Rev. A. A. Ewing; Messrs. J. Kopelke, J. B. Faulkner, H. G. Thayer, M. V. Starr.

Alternates to General Convention: Rev. H. R. Neely, Rev. J. A. Linn, Rev. E. M. Thompson; Messrs. H. E. Chute, Morse F. Nichols, J. S. Dodge, S. D. Hanna.

The Council closed with the evening session of Wednesday, the Bishop saying that it was the best of his episcopate for interest and the unusually large number of representative laymen present.

WOMAN'S AUXILIARY.

The annual convention of the Woman's Auxiliary assembled at 2:00 P. M. Tuesday, November 10th, in St. Thomas' Church, Plymouth, Ind. Reports from all save two branches were received, and indicated that over \$1,000 had been raised during the year. Two new branches were organized during the year, and pledges made for the continuance of missionary work in the Diocese. The Rev. H. R. Neely, priest in charge of the mission at Kokomo, to which the Auxiliary contributes \$500 per annum, gave a most interesting account of the planting of the Church in that important city, and reported the laying of the foundations of the combined parish house and priest's residence, which is to be finished by February 15th next at a cost of \$4,000. The parish house will be used for worship till a church may be built on the corner lot they own. The \$500 given by the Auxiliary has produced twice that amount from the people of the town and mission, and \$1,000 more is urgently needed to complete the erection of their new building. The women's convention was concluded with Evening Prayer and missionary sermon by the Bishop Tuesday evening.

CONGREGATION BARRED OUT.

[BY TELEGRAPH.]

NEW YORK, Nov. 16.

St. Edmund's Chapel, Mt. Hope, was prevented from holding services in its building on Sunday, by parties claiming ownership of property. The chapel was locked and a guard placed to prevent the congregation from entering. The Rev. Mr. Smiley, priest in charge, had services and Sunday School in a neighboring house. The trouble does not reflect on the mission, which is prosperous and harmonious. The site was given it several years ago, the title depending on a sale for taxes. Heirs of the original owners are now trying to secure the property to themselves, and settlement will be made through the courts. It is a frame chapel and can be saved even if the site is lost. The location is one of the best in the Bronx.

WHERE THERE MUST BE SHADOWS.

LOFTIER DESTINIES compel some present darkness, just as mountains cast a shadow. If life were never to go to a higher stage, always to stay on the present level, we might be able to see everything clearly, and understand everything even now. A boy complained to Thomas Arnold because certain lessons were so difficult, and, so far as he could see, useless. Arnold said: "I cannot make you understand now of what use these things are going to be to you, but you know I am your friend. Well, as your friend, who knows what you are going to need, I want you to study these lessons." Can we not believe that divine love is always saying the same to us: "As your friend, who knows what you are going to need, I want you to go through this darkness?" Trouble and labor and weariness are simply ways up the mountain of loftier destinies. Tears may be given to wash our eyes that we may see these loftier destinies more clearly.

"The grave itself is but a covered bridge
Leading from light to light through a brief darkness."

Rejoice then even in the difficult and darkened ways; the reason in them is just larger, loftier life.—Selected.

Helps on the Sunday School Lessons

Joint Diocesan Series.

SUBJECT—"The Church of the Apostolic Days."
Part I.

By the Rev. ELMER E. LOFSTROM.

THE CHURCH IN THE UPPER ROOM.

FOR THE FIRST SUNDAY IN ADVENT.

Catechism: Questions I. and II.—The Christian Name. Text: Eph. II. 20. Scripture: Acts I. 12-26.

LAST Whitsunday we concluded a study of the life of Jesus Christ upon earth, in the flesh. We now take up a study of the early part of His life in the Church upon earth, if we may so express the fact taught by Him, that He is with the Church and will be with her to the end of the world; the same fact which St. Paul expressed when he said: "Ye are members of His body, of His flesh, and of His bones."

At the beginning of the book which we shall now study (Acts), St. Luke, who wrote it, uses that same standpoint. The former treatise (his Gospel), which he had made for "Theophilus," contained a record, he declares, "of all that Jesus *began* to do and to teach until the day in which He was received up." Plainly, if up to that time His work was only begun, His work of doing and teaching, the Church which carried on that work must in some sense be the outward and visible manifestation of Christ in and to the world.

The Church is the means by which men are now brought into contact with Him. Just as in His earthly life, the needy who were brought by the men of Gennesaret who "had knowledge of Him" to touch the hem of His garment were made perfectly whole (St. Matt. xiv. 35, 36), so the Church, made up of earthly material, not different in outward appearance from that of other institutions, has a power all her own, *because she is Christ's*. This truth will be illustrated by later lessons, but it is here stated to make clearer the fact that the "Acts" which we are to study are not simply the acts of some individual men and women in whom we are interested because they believed in Jesus Christ, but rather because they are the means by which Christ continues His manifestation to the world. *They are, in other words, the Church, the continuation and extension of the Incarnation.*

This may be made clear from the chapter to be studied, and as it is a fundamental truth, without which neither the Church nor her history can be rightly understood, it should be emphasized. Notice, then, that we are told here that after His resurrection, Jesus was with the apostles forty days, "speaking the things concerning the Kingdom of God." He had evidently so identified Himself with that work, that until His Ascension, they did not realize that He was not to continue visibly with them. Up to this time, He had been the direct source of power; and after His final instructions, they do not yet realize that it is not to be so still. "Wilt Thou," they ask Him on the way to the Ascension mount, "Wilt Thou at this time restore the Kingdom to Israel?" His answer is significant: "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me."

And when He was taken from their sight they began to understand. They returned to the upper room and there waited for the promised power. They did not go forth to the work at once. They could not, because they were not yet able to. They were as well qualified as far as all personal qualifications go. They had been with Jesus as He "went in and out" among them (v. 21); and so if knowledge of Jesus were all that was needed to make a Church, they were already qualified. More than that, they had been called and sent by Him. But they had also been told to wait. The one essential thing lacking was "the power from on high."

Look now for the elements which made up the Church. There were at Jerusalem and gathered together in the upper room, about one hundred and twenty men and women. But they were not all equal. To the apostles Jesus had said: "Ye shall be witnesses unto Me"; and that all recognized that these held a distinct office is shown by their taking Matthias from the others, "to be ordained as witness with us of His Resurrection." The others were part of the Church, but the apostles show that they felt that it had been laid upon them to be the witness in the world to Jesus and His Resurrection.

But in addition to the apostles and the brethren there was one element more in this seed-Church. They waited for it ten

days, praying together and attending the temple services (St. Luke xxiv. 53), but doing nothing else. As soon as that came, they began their work with wonderful success. That for which they waited was the Holy Spirit, who came on the feast of Pentecost.

The Church is a Divine Institution, not a human organization. The men to whom it was intrusted as their charge did not choose themselves, they were chosen. They did not even organize it; they were but the instruments by which it was divinely organized. When at this time one must be chosen to take Judas' place, probably in obedience to Jesus' own instructions, they do not name one themselves but pray to the Lord Jesus that He will show which one He has chosen. Later, when the Holy Spirit has come, they do not hesitate to name those whom they would designate for any office in the Church, for they then have that Divine guidance.

An understanding of the passive part played by those who made up the Church in its origin as here so plainly set forth, will show how utterly impossible it would be for any man or body of men to start a Church.

To sum up again the teaching of this chapter: After His Ascension, Jesus is still in the world, "doing and teaching." This Presence is by means of those ordained to be witnesses unto Him. These obediently wait for the coming of the Holy Spirit, and not until that coming has the promise been fulfilled (v. 8, "shall be witnesses"). There is no Church until then.

As the only recorded act during the ten days of this assembly which was to be the Church, is the choosing of Matthias, it may be worth while to show why it is probable that in so doing they were carrying out the instructions of Jesus given them before His Ascension. "St. Luke in his Gospel, mentions two occurrences which seem to throw some light upon this query. He tells us that on the Resurrection evening, our Lord met two of His disciples walking toward Emmaus, and beginning at Moses and all the prophets, expounded unto them in all the Scriptures the things concerning Himself; especially, as the context shows, the things relating to His sufferings and entrance into glory. On the same evening, the two disciples having returned to Jerusalem and told what had occurred, the Lord appeared to the eleven and those who were with them, and, having opened their understanding that they might understand the Scriptures, said unto them, 'Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day.' All this shows that our Lord immediately after His Resurrection expounded with great fulness, to the apostles and others, the Scriptures relating to His cross and passion, death and burial. Is He likely to have done this without expounding those that related to the self destroyed son for whom in His marvellous Eucharistic prayer He had uttered words of wailing, declaring that his loss of himself had fulfilled the Scriptures? What scriptures had it fulfilled except those quoted by St. Peter (Ps. lxix. 25; cix. 8)? And if those scriptures were in His mind in that great prayer, would He be likely to leave them out of view in expounding the scriptures of His passion? Is it not, under all the circumstances, altogether more probable that St. Peter's application of the two Psalms to Judas—and, if that, then also his proposition to fill the traitor's place—came from *our Lord's teaching*" (Bishop Williams)? St. Peter's unchallenged "must" also bears this out.

A "sabbath day's journey" was 2,000 cubits, or about three-quarters of a mile.

Verses 19 and 20 are probably St. Luke's words, not part of St. Peter's address.

"With the women" (v. 14) is an early indication of the change in the condition of women brought by the Gospel. In the Jewish temple they could not go beyond "the court of women."

THE REV. J. CAMERON has just written from South Africa an account of the Ethiopian movement as it is at present. His letter appears in the *Mission Field* for October, and is well worthy of attention by those who are interested in that remarkable upheaval. The followers of Mr. Dwane were dissenters from various forms of Dissent: they worked out the policy of dissidence to its natural conclusion, and then began to long for that element of union and stability which is only to be found in the Church. Mr. Cameron rightly observes—and the remark applies to other movements besides the Ethiopian—"A movement of a national or racial character such as this, which in some minds takes a religious or ecclesiastical form, in other a social, in other a political, must have a certain element of danger, which requires to be watched and minimized by judicious guidance." Everything seems to indicate that under the Bishop of Grahamstown and the other Bishops concerned, the movement is receiving the wisest guidance, and is gaining in strength and usefulness.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE PRO-ROMAN SCHOOL.

To the Editor of *The Living Church*:

TWO recent numbers of your valuable and most interesting paper (Sept. 12 and 19) have come into my hands; and, as I find myself mentioned by name and my accuracy and method in more than one place impugned, I trust it will not argue any disrespect to the high office of the writer or be regarded as an intrusion by yourself if I ask you to let me say some words in reply.

A new Roman school has come into existence within the Anglican Church, and I regret, and others will unite with me in regretting, to find that its opinions give pain to some at least of our brethren of the Catholic party. But although I think this inevitable at first, I am not sure that our position is understood, and I should like to explain that position as it presents itself to my own mind.

Perhaps you will allow me to quote from my inaugural address to the members of the Society of St. Thomas of Canterbury (Students of the Church in the West), delivered by me on the 20th inst.:

"It is generally assumed that as members of the Western Church we know all that is to be known about it. The English Church, it is urged, was a national Church from the beginning, and very jealous of its independence; and it was only by a process of papal aggression that England was gradually brought under the heel of the Pope. Protests were made indeed and Acts of Parliament passed in order to restore to the national Church her original freedom, until at length in the sixteenth century, the man and the moment coincided, and conspired to throw off a yoke which had been resented and detested in the past, and to which the people of England were determined they would never submit in the future.

"In the days of our ignorance, before Church history had been seriously studied, the remark of the old parish clerk was allowed to pass, when he referred to pre-Reformation days in England as the time when 'our Church was Roman Catholic'; but we know better now and have come to understand that to be Catholic in the widest sense at once implies comprehension and precludes the Church of Rome. More especially is this the case now that Rome has added to the Faith such dogmas as that of the Immaculate Conception and the Infallibility of the Pope; so that while Rome is what she is, all hope of reunion with her must go.

"On the other hand, as we turn to the East in the Creed, so are we learning to look in that direction for reunion. The Eastern Church and the Anglican Church have a point in common: they both repudiate the claims of the Holy See; and if only the two can fall into line and unite their forces they will be enabled to exhibit to the world the spectacle of a Church which is Catholic without being Roman. Such a spectacle will appeal to the imagination and command the allegiance of that vast multitude of persons whose prejudice must be respected and who can only be won on condition that there is no suspicion of any tampering with popery. Moreover such a coalition will provide Rome herself with an argument and a motive for lowering her colors and reducing her preposterous claims to their proper dimensions.

"I think what I have here laid down may claim to be a fair statement and a faithful reflection of the tone and temper of mind that have characterized the Catholic party in the past. But to-day the handwriting is on the wall; and there are symptoms of a change in the consciousness, if not as yet altogether in the conscience of Churchmen which it is important to recognize and appreciate.

"To those who study it closely, the Oxford Movement presents the phenomenon not so much of one continuous flow as of a series of phases: each phase being punctuated by a solemn pause during which older heads came forward to warn their younger colleagues that to push matters any further will be to wreck the entire movement.

"I am inclined to think that to-day we are in the presence of such a pause, and that a new phase is opening out before us. . . . The question before us as every one allows, is the question of jurisdiction; and one aspect of that question is the relation of national Churches to the Church Universal. This being so, we turn our faces more particularly towards the Holy See, and at once the cry goes up that while it is right, of course, to be Catholics, we must remember to be Catholics in the widest sense, which on closer consideration comes to signify any sense but the Roman sense; and this, I think, we must allow is nonsense. Is there any reality in protesting that we must perforce

look out beyond the limits of our own land, and then pretending we do not discern the Holy See? Or can we acquiesce for any length of time in the attempt which is made to divert our attention from the Holy See by seeking to elicit our interest in Constantinople and the East? Here, then, is scope for the combined force of a society and the gentle pressure of a new movement. If a Confraternity of the Blessed Sacrament was necessary in order to win a hearing and to secure a place for the doctrine of the Real Presence; and if an Association for Promoting the Unity of Christendom was necessary in order to convert the desire for Reunion into a living movement; a Roman school may be also necessary if the road is to be kept clear and the way made plain for the due consideration of the Holy See.

"I repeat it, we are entering upon a new phase and for that reason it is that we find ourselves involved in a new fight. For it is a mistake to imagine that the religious movement of the last seventy years has been a question of mere intellectual research. Tract XC. itself represents an intellectual effort, but the publication of Tract XC. involved an effort of moral courage; it laid down the great principle that the Articles must be interpreted 'not according to the meaning of the writers, but (as far as the wording will admit) according to the sense of the Catholic Church'; and the author himself realized that in thus asserting a great principle he must be prepared also to suffer for it. We know what a storm it brought about his ears at the time, but it enabled the Bishop of Brechin, twenty-seven years later, to lay down the very same statements without protest; and this is only one among many illustrations that might be adduced from the movement to show that we have not merely to describe our positions but also to realize and win them. Such characteristic positions have been the outcome of what was to ourselves a new literature, and this is not sufficiently realized. The writings of the Fathers were in course of translation in three countries simultaneously in the year 1839; and the revolution produced by their publication has been spreading very gradually, like leaven throughout the entire lump; and so again, within the last forty or fifty years, new materials have been brought within the reach of the historical student which will make it necessary to write the history of the Reformation over again. But perhaps it will be urged that this is a work not for us but for historical scholars and that they are, in fact, engaged upon it at the present time. And this, of course, is true; but I think inferior men can often sweep the passage clear for better men to pass; and in this sense the fools of Reunion—and St. Paul became a fool—may sometimes allow themselves to rush in where the angelic historians or historical angels may rightly fear to tread. Every move on the part of a man of reputation must be made with caution since it always means so much; but this does not prevent him from vigorously following up the move of another; and the original documents that are now coming to light contain revelations of so startling a nature as to call for some degree of push and certainly for a considerable degree of perseverance if they are to win their way to general recognition.

"A momentous position, for instance, which I ventured to put forward in my essay, *England and the Holy See*, is now awaiting a final verdict upon it: I allude to the relation of England to the Holy See during the Middle Ages; and I will go so far as to predict that in a few years' time it will come to be generally recognized; viz., that from the year 597, when Augustine came over to England, to the year 1534 when Henry VIII. repudiated the Pope, the Church in England was consciously bound by a spiritual tie to the Holy See without any break whatever, from start to finish.

"Any one who carefully follows the papers and speeches at successive Congresses and Conferences will see that such a contention is forcing its way to the front, and winning its way gradually to final recognition.

"To pursue such studies, then, and to put forward such positions for better men than ourselves to repudiate or to confirm, represents one useful function for such a society as ours to fulfil. . . . Moreover, there is a political aspect to this question; and if it be true that circumstances alter cases, it would be difficult to exaggerate the alteration that has taken place in our own case since what is sometimes described as the Elizabethan Settlement; and if it be urged that a practical compromise was arrived at in the sixteenth century as between the Crown and the Church, is the Crown to be revolutionized meantime, and the Church to take no note of the change? It has been truly said that 'the Church of England has been morally disestablished by the change in our polity, which placed its destinies in the hands of a constituency and a legislature in which Dissenters from the State religion form a very powerful element. From that day the Church of England began to appeal to its own spiritual authority, and to exert its own internal energies.' Observe, I am illustrating the contention that circumstances alter cases, and I affirm that since every sect is now represented within the sovereignty itself, and since the Crown which was, *ex hypothesi*, one of the parties to this contract, has shifted its ground, delegated its authority, and otherwise changed its constitution, it is plain that the other party to the contract, the Church of England herself, must change also and readjust her relations.

"And this truth is the more conspicuous just now when all manner of revolutionary heresies of a deadly kind are suffered to pass almost without protest of any kind, and certainly without official and unanimous protest, not to mention the utter indifference of the State to every variation whatsoever, unless it be some ceremonial

innovation or gentle utterance which looks in the direction of Rome. The Church is to sit precisely where she was placed three hundred years ago, and to remain still and silent while she is being attacked in her very vitals, that is, in the fundamental articles of her Faith, without any attempt to look out for help from other Christians. 'It is only the Athanasian Creed; I merely ask for the doctrine of the Virgin-birth to be left an open question; all that I crave is for the Gospels to be looked at from a spiritual point of view, and for the miracles to be gently explained away. To all of this you will grow 'used if you will but learn to sit still. Surely you are not going to imperil the Establishment for this.'

"You might as well protest that a man should not lift his hand to his forehead when he is seized with pain in his head as suppose that we shall sit silent under such a state of things as this, and not shift our position and adjust our relations so as to reform it. A wise patient, who knows himself to be attacked by some organic mischief, will look about him, call in help from outside, and insist on a diagnosis of the most searching kind. And so with ourselves; our protest is that after an opportunity of testing itself, extending over a period of three hundred years, the so-called settlement under Elizabeth Tudor has proved itself nothing but an unsettlement. There is evidently, then, a political, an intellectual, and a moral aspect to this question; and plenty of work in all three directions for a society like ours to accomplish. . . . Let it be our aim, then, not to insult or embarrass those under whom in the Providence of God we have been called to do our work; not to act against conscience by adopting tortuous or doubtful methods of any kind; but to encourage and support one another in a more diligent study of that portion of the Church in which we find ourselves; that is, of the Church in the West, and therefore, more particularly, of the relations of England to the Holy See. . . . It is our conviction that the Church of Rome is opposed without being understood; and that the nearer we draw to her the better will it be for the cause of Christianity in the world. We believe that so far from the Catholic party in England in the sixteenth century having repudiated the Holy See, the records of that time show that they deliberately defended it whenever they were free, and therefore that when members of the Catholic party now dig out all the hostile arguments they can find against the Roman Church they are raising a false issue. Now as then it is with the State that the Catholic party have to settle their account; and so far from the Primacy having been the question that divided us then, the Bishops and the Convocation were unanimously in favor of it in 1550; and it is certain that the Zwinglian and Calvinistic Bishops who were afterwards forced into their sees would have had little sympathy with the English Church Union, or the Confraternity of the Blessed Sacrament, or our own modest Society of St. Thomas. Moreover, we are sure that, in the light of our later knowledge, much that has been put forward as Church Defence is no longer defensible, and that to say so plainly will help and not hinder the true advance of the Catholic Movement. . . . But 'not to rest in this school of nature,' all our efforts, we know, must be in vain unless we cultivate purity of heart and a right intention; and unless we refer all we do and say to the Holy Spirit of God, by whom alone His love can be shed abroad in our hearts and the schismatical temper and deadly mischief of division be banished at length from our midst."

This will serve to show how some of us view the question. We desire to contribute our influence for whatever it may be worth towards the formation of a body of opinion which may eventually attain to such a level and magnitude as shall enable and constrain our leaders to act upon it. The hope of the future, we are assured, lies in the direction of a more careful distribution of power, and a more accurate distinction between jurisdiction in temporals and jurisdiction in spirituals. Meantime, as the entire jurisdiction of the Holy See was denied for us and in spite of us, not by us or with our consent, we must work on constitutional grounds to recover it.

If you are kind enough to allow me, I will ask to deal on a future occasion with two criticisms that have been made in your paper: one on my method, and the other on the alleged want of accuracy in my statement of fact.

Moreton-in-Marsh, England.

SPENCER JONES.

[The fact that the Bishop of Fond du Lac, in his recent papers on the Roman question, criticised the Rev. Spencer Jones' recent volume, does perhaps justify our present correspondent in asking space to state his position, in case he believes it to have been misunderstood or misstated by the Bishop of Fond du Lac. For that reason we have pleasure in giving place to the foregoing letter; though the department of Correspondence would hardly be the place, and we should not be ready to make place otherwise, for the further extended discussion of the pro-Roman position which Mr. Jones suggests. Without pursuing the question in detail, we think it right to say that the expression "Holy See" as applied to the see of Rome in any sense different from its application to every other Catholic see, is distasteful to many Churchmen not of the pro-Roman school, and consequently is not an irenic term. We quite agree that it was not the Roman "Primacy" which was the stumbling block at the time of the Reformation; but we regret that our correspondent, and those who agree with him, should habitually overlook the fact that it was the admission of the Roman Supremacy which was and still is the direct question at issue, to which the question of Infallibility has since been added. To discuss the question of Primacy is therefore en-

tirely academic, for it is one that cannot be treated practically apart from the later questions which were engrafted upon it. And the question to-day is not what party in the Church was right in the sixteenth century, but what is right to do in the conditions of the twentieth. Consequently it has seemed to us, as no doubt to many others, that our friends of the pro-Roman school are evading real issues and discussing academic issues that may be germane to conditions of the sixteenth century but are applicable neither to those of the sixteenth nor of the twentieth centuries. It is not the papacy of Gregory the Great but that of Pius X. with which we are confronted to-day; and even if Anglicans should be ready to accept the former, it would still be valueless as a practical measure toward unity, since no such conception of the Roman primacy is to-day offered by that see. In order to bring back the Anglican Communion to allegiance to the Roman See, one of two things must be proven (not merely asserted); first, that the Roman Primacy is of divine right rather than of former ecclesiastical arrangement, which would also require either the further proof of the divine constitution of the Roman Supremacy and Infallibility, or else a return on the part of Rome to the earlier conceptions of that Primacy; or, second, that practical reasons exist for placing the hierarchies of the Anglican Churches under the jurisdiction of the Papacy as it exists to-day. As we believe that neither of these postulates can be proven, we see no reason for the discussion of other questions, academic or incidental, which touch only the fringe of the main issue.—EDITOR L. C.]

THE MIRACULOUS ELEMENT IN CHRISTIANITY.

To the Editor of The Living Church:

AT THE recent Church Congress in Pittsburgh, the Miraculous Element in Christianity was discussed. If the reports are reliable, it was debated. As is inevitable in debate, a negative as well as an affirmative side was taken. One ably and reverentially written paper maintained the negative position.

The writer's position serves to draw our attention to a fact which, though well enough known to those who have followed the trend of modern thought, may not be known to Churchmen who do not profess to be students. This is that not all who reject the miraculous are materialists. There is a large circle of thinkers who profess belief in the reality of the Spiritual and the Supernatural and yet reject the Miraculous element in Christianity. They agree with us in affirming that God is a Supernatural Being, and that the human spirit or soul, created by God, is a supernatural entity. Where they part company from those who are supernaturalists of the ordinary type—the normal type, if you prefer—is in denying that God acts upon His creation, either the material or the spiritual department of it, in any other way than through those processes known as natural laws. They say that through these laws alone has God made His universe what it is, and through these alone will He bring it to perfection. He deals with His universe, so to speak, exclusively on the wholesale plan; He does not "get down on the flat level of experience and interpolate Himself piecemeal between distinct portions of Nature"—to use the language adapted from Professor James in his characterization of this school of Supernaturalism.

Professor M. W. Jacobus, in his lectures entitled "A Problem in New Testament Criticism" (written from the orthodox standpoint), refers to this school as "naturalism somewhat transcendentalized." We might call it "transcendental supernaturalism" in distinction from the normal type of "miraculous supernaturalism."

This suggests the thought that there is a distinction to be made between the supernatural and the miraculous. The former is generic, the latter specific; the supernatural has reference to Being, the miraculous to particular events as peculiar manifestations of Supernatural Being.

To those of your readers, if perchance there are any, who may feel mentally disturbed by the persuasions of "transcendental supernaturalism," may the present writer offer a few hints for thought?

Miracles are rejected by this school on two main grounds: One has to do with philosophy, and is *a priori*; the other has to do with evidence and is empirical.

The philosophical or *a priori* reason advanced for rejecting miracles is that they are supposed to be infractions of divinely-established order. They are supposed to violate a doctrine cherished (and quite properly so) by all scientists—the Uniformity of Nature. We may, however, remind ourselves that it is not necessary on religious grounds to think of a miraculous event as an infraction upon divinely established order. For all that we know, such an event may have for its causation (under Divine agency), natural processes of a finer grade than those which human sense, aided by the finest instruments, is able to discern. (Fill out this hint by reading Messrs. Stewart and Tait's *The Unseen Universe*.) These finer and hidden processes, Divine Spiritual Energy may make use of in bringing

about a given event instead of the known processes called "natural." For instance, in the Healing Miracles, our Lord may have employed that "power" which "went forth from Him and healed them all," for hastening those bodily processes of recuperation, summed up by the medical phrase *vis medicatrix naturae*. Indeed, we may urge the fact that no miracles are recorded involving the replacing of lost members, as showing that this view of our Lord's method in miraculous healing is *probable*. Again in the so-called "nature" miracles there is not an instance on record where it is impossible to think that our Lord's superhuman energy may have worked through regular, albeit recondite, processes.

In brief, a miracle *may* be defined as a mode or way, whose laws and processes are hidden from our present knowledge, by which the Supernatural acts upon the Natural. I do not say that a miracle *must* be so defined. I do say that it *may* be with perfect religious consistency. In that case there would be no valid ground *a priori* for rejecting miracles.

The evidential or empirical reason advanced by our opponents for rejecting miracles is that "they do not connect themselves with other existences." Thus Harnack. In other words, the records of miraculous events contained in the Gospel-story contradict the records of human observation. The latter is able to report only natural phenomena. Hence the miraculous element in the Christian Evangel is incredible. It must be accounted for on some other theory than that of its historic actuality—some theory or theories which connect themselves with known "existences"; such as the proneness of human nature to weave legends, evolve myths, etc.

There are two answers (among others) to this objection. The first, and probably the more satisfying, to the plain believer is that our Lord's life and character does not connect itself with other existences. It stands apart from all other lives and characters as absolutely unique. Yet its historic actuality is admitted—admitted and marvelled at. If therefore the recorded miracles do not connect themselves with the "existences" of human observation, they *do* connect themselves in perfect harmony with the unique life and character of Jesus Christ.

The other answer appeals perhaps more forcibly to the specialist in evidences than it would be likely to appeal to the "plain" believer. It is the fact that a large body of conservative and scientifically-trained men of international reputation profess themselves to be well satisfied after years of extended research and painstaking observation, that the limits of human experience as accepted by "popular science" are transcended by certain events called "psychic phenomena." They tell us that these phenomena, inexplicable on any hitherto known laws, are apparently facts to be reckoned with and to be connected somehow with other existences. Now if these eminent psychical researches are to be believed, the point that ought to impress us is this: that these mysterious phenomena are inestimably valuable in enabling us to rate the worth of Harnack and others of his school in their attitude toward Gospel miracles. How so? In showing us that events just as hard to connect with "other existences" occur now as the events alleged to have occurred in the first century. Meanwhile, if a miracle is a mode or way whose laws and processes are hidden from our present knowledge, by which the supernatural acts upon the natural—if a miracle is this, we are privileged to contemplate miracle at every waking moment; for are not the laws and processes whereby the human spirit acts upon its bodily organism hopelessly hidden from our present knowledge? Who has yet explained the mystery of the *nexus* between spirit and bodily processes? What is there inherently more miraculous in the action of spirit upon matter outside of the body than in that of spirit upon matter within the body? Given the presence of "spirit without measure," what wonder need there be if the lame be made to walk, the deaf to hear, the blind to see, the dead to be raised, the tempests stilled, the loaves to be multiplied, the sepulchre to be rended on the third day?

Buffalo, November, 1903.

EDWARD M. DUFF.

THE APPORTIONMENT AND PERSONAL RESPONSIBILITY.

To the Editor of *The Living Church*:

PERMIT me a word of criticism. Since the adoption of the Apportionment Plan you have frequently assumed that this plan tends to destroy or minimize the personal responsibility of the members of the Church, in respect to giving for Missions. In my opinion the plan can do so only where the priest of the

parish is remiss in his duty. And if he be remiss under this plan, he will be remiss under any plan; and if he does not do his duty you can find no plan which will make the people do theirs.

You seem to assume that the apportionment of a parish will necessarily be raised as a lump sum, a parish tax. On the contrary, does not the whole apportionment idea teach the opposite? The apportionment by the Board of the Diocese, and by the Diocese to the parish, naturally suggests one further step, namely, an apportionment by the rector, or the vestry, or by both, to the Communicant. Where this has been done I know that the appreciation of individual responsibility for missions has been increased, and the money has been raised. The apportionment plan is the only one which enables the faithful rector to end his exhortation to the individual with the statement, given by the authority of the whole Church: "And this is your fair share of the burden, and the privilege." That the system may easily be abused is true, but it seems that a little sanctified common sense in the rector should prevent this.

I have waited long for someone with more age and authority to say this; but, as no one else has, I must.

(Rev.) JOHN K. BURLERSON.

Grand Forks, N. D., November 8, 1903.

SHALL THE MISSIONARY COUNCIL BE MERGED INTO THE BOARD OF MISSIONS?

To the Editor of *The Living Church*:

SHALL the Missionary Council be merged into the Board of Missions? This question, superficially considered at the late Missionary Council, and finally thrust aside by an irrelevant substitute, opens up the whole subject of our missionary organization, which, upon examination is found to be strangely disconnected and anomalous. Thus, we have a Board of Managers, having charge of the missionary work of the Church, but elected by the General Convention. Then we have a Board of Missions, so-called, but exercising no authority over the Board of Managers. Lastly, we have a Missionary Council, distinct from the Board of Missions and the Board of Managers, without authority in any direction, and of such little influence that its deliberate recommendations are, as a rule, unnoticed by the Board of Managers, or even by the Committee of Arrangements which makes up its programmes. Besides all this, we observe the remarkable fact that the Board of Managers is apparently not answerable to any power above it. Elected as it is by the General Convention, it does not report to the General Convention, but to the Board of Missions and to the Missionary Council, neither of which has any authority over it.

As things are now, the Board of Managers is, to all intents and purposes, the Board of Missions, and the Board of Missions is simply a Missionary Council, no more, no less. And, if existing conditions are to continue, it would be much more accurate to call the Board of Missions, as now constituted, a Missionary Council, and give the name Board of Missions to the Board of Managers.

My own judgment is that existing conditions should be changed, and that our detached pieces of machinery should be brought into a more effective association.

A workable solution of the question, as it appears to me, would be this:

1. Make a Board of Missions, which shall be one in reality, consisting of all the Bishops of this Church, and two clergymen and two laymen from each Diocese and one clergyman and one layman from each Missionary District, and let it meet every year. In the year of the General Convention let two of the deputies of each order from each Diocese, designated as members of the Board of Missions at the time of their election, and the deputies from the Missionary Districts, sit as members of the Board of Missions. It may by some be thought best to have all the deputies to the General Convention sit as members of the Board. From my own observation at a number of sessions, I am inclined to think that the number suggested above would be more wieldy; and I also believe that if the members are specifically elected as members of the Board they will be more likely to perform their duties as such.

2. Let the Board of Missions elect its own officers, and its own executive committee (Board of Managers). Let the members of this committee serve three years. But let one-third of them retire each year, and not be eligible for reelection until the lapse of one or more years. Let this committee be under

the direction of, and report annually to, the Board of Missions.

3. Arrange for at least a three-days' consecutive session of the Board of Missions either immediately before or early in the session of the General Convention. In the years between General Conventions, let the Board of Missions determine the time and place of its own meetings, and take order for all details of its meetings.

Some such plan as the above would, I think, concentrate and make more effective our missionary machinery, and at the same time would not cause any change in the routine work of the Board of Managers. Changing their name to that of Executive Committee of the Board of Missions would not affect in any way their book-keeping or their usual method of making appropriations. The Board of Missions as suggested above, with power of election and control, would not be for the purpose of interfering with the minutia of its executive committee's work, but for the larger purpose of considering and putting in operation general principles and methods of administration, and for the rousing of Missionary enthusiasm in all parts of the Church. The Executive Committee of such a Board would not be left three years at a time, as the Board of Managers now is, to cope single-handed with the great missionary responsibilities of the Church; but there would be behind it, holding up its hands, and in close touch with it, a great, live, representative body, meeting every year, and speaking with authority to the Church at large.

CHAS. L. MALLORY.

Kenosha, Wis., Nov. 9, 1903.

A SPIRITUAL AWAKENING.

To the Editor of The Living Church:

I WAS much impressed, recently, by a letter in one of our daily papers in which the writer calls attention to the "irrepressible conflict" of forces arrayed against one another which menace the stability of society and even the life of nations.

Certainly the tendency of the times is steadily toward the aggravation of dangerous conditions which no repressive measures and theories seem to remedy. The writer goes on to say:

"The prevailing unrest, high pressure, and straining tension, have begotten a widespread, well-defined feeling that a great crisis is imminent, that something tremendous is going to happen. May it not be that the times presage the advent of some great spiritual awaking, divinely inspired, looking to a readjustment of our individual and social ideals on a loftier plane, leading to a more satisfactory, permanent, and logical state of society?"

Or, as Ian Maclaren puts it:

"Is not the world ripe for a spiritual tidal wave, to readjust the disturbed social center of gravity?"

Let us all pray for the coming of this "spiritual tidal wave" for the building up of the Church, and specially let us pray at this time for the missions soon to be held by Bishop Weller in St. Paul and Minneapolis.

St. Paul.

ELISABETH ELLERY KENT.

"YE HAVE DONE IT UNTO ME."

To the Editor of The Living Church:

"Wheresoever this Gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her."

WE THE laity or non-church attendants, too frequently misjudge others—particularly the clergymen occupying pulpits in large and influential parishes. My wife, after hearing me tell the following several times within a week, repeated the passage at the beginning of this memorandum.

I have delighted in telling the story, more particularly because there is no self-interest or that of friends involved; I being a Methodist Episcopal and unknown to the rector.

One of the largest and most wealthy Protestant Episcopal churches on the west side had a charge in the person of an old and dependent lady, an Episcopalian. As she would not accept a room at the Old Folks' Home secured for her by the Ladies' "Aid Society" (as we call it), they declined further interest or support and withdrew aid. The rector—God bless him!—feeling from a true Christian, sympathetic heart, that the old lady should not be left to the cold charity of the world, generously,

from his own income, furnished necessities of life; not only this, but paid a lady's street car-fare twice a week to visit the party, to cheer and perform little duties about the room for the comfort of its occupant.

This was continued for some time, until an accident necessitated her removal to the St. Luke's Hospital, where she now lies.

The Book says: "Go thou and do likewise." "Even as ye have done it unto one of the least of these, so have ye done it unto Me. Man looketh upon the outward appearance, but God into the heart. Judge not that ye be not judged."

Chicago, Nov. 5, 1903.

I. M. CHESBROUGH.

MISSION SERVICES.

To the Editor of The Living Church:

IN REPLY to a communication in your last issue anent this subject. Lay your troubles before your Bishop and get his consent to use "the Rubric of Common Sense"; and if he approves, get Prayer Books and use the service chosen. Give the number of prayer, omitting canticles and psalms, so as not to distract the people, then give out a hymn, using any convenient hymnal—they all contain Church hymns. Then, when the people are on their feet, have the Creed and prayers and collects, followed by another hymn; then a Scripture lesson and sermon and offering. You ought to be able to get Prayer Books by paying the freight. By this means you will put the Prayer Book in the hands of the people, and they will soon become familiar with it, and when they go where the full service is used, it will not be a Chinese puzzle to them. This has been tried, and it works. If they won't allow you to do this, God does not require the impossible of you; then come West and you will find plenty of missions where you can use such a service.

Alliance, Neb.

G. BERNARD CLARKE.

TWO PATHS.

Two paths there are, and both may lead to Heaven;
The one is broad and smooth and bright with flowers,
And there the sunshine always seems to linger,
And cloud of sorrow never on it lowers.

The other path is narrow, hard, and stony,
No easy task it is to walk therein;
But every pilgrim, carrying his burden,
Must struggle hard with pain, fatigue, and sin.

The dear God gave these paths unto his children,
For some the smooth and broad and even way;
For others, who, perhaps, are the most blessed,
A hill to climb, a struggle every day.

But those who walk with ease and bear no burden,
Need not so much God's help from day to day;
While those who carry crosses know how blessed
It is to walk with Christ, who is the way.

JANE ASPINWALL.

A PRAYER.

I am so weary, dearest Lord;
Weary of fighting sin,
Weary of foes within,
Oh speak to me some gentle word.

With contrite tears I come, good Lord;
My heart in sorrow breaks
For many sad mistakes
Which the great angel must record.

My soul is burdened, Lord,
With grievous earthly woes;
I've felt the rending throes
Of pain for many a severed cord.

Thou see'st my life, dear Lord;
What weight of sordid cares
My laden spirit bears;
Thou only canst relief afford.

Give me Thyself, sweet Lord;
Thy radiant presence bright
Brings peace and joy and light,
Abide with me, oh Lord.

EUGENIA ELISE BLAIN.

The Year's Literature.

By Floyd D. Brooks, M.D.

THE books of the season that make for permanent interest and value are found among the works of biography, autobiography, and personal memoirs. The publishers announce a noteworthy number of these, among which may be named, Morley's *Gladstone*; Henry James' *William Wetmore Story and His Friends*; J. J. Trowbridge's *My Own Story*. All these are of abiding human interest. The *Memoirs of R. H. Stoddard*, the poet, edited by E. C. Sjedman; *The Life of John Fiske*, the great historian; *The Correspondence of Bismarck with his Emperor*; Senator Hoar's *Autobiography of Seventy Years*; Professor Newcomb's *Reminiscences of an Astronomer*, and M. de Blowitz's book on *European Politics*, are all equally valuable.

There have been important publications in American history which may be valuable for the library, either private or public. The most noteworthy are: Mr. Janvier's *The Dutch Founding of New York*; Mr. Edward Stanwood's *American Tariff Controversies*; Mr. Ripley Hitchcock's *The Louisiana Purchase*; Catherine Coman's *Industrial History of the United States*; Mr. Hepburn's *Contest for Sound Money*; Mr. Reuben Gold Thwaites' editing of Hennepin's *A New Discovery*; also Mr. Thwaites' volume of essays on *Western American History*. There are other volumes in press on *A History of the Civil War*, *The Expansion of the Republic*. Mr. E. B. Andrews has a new book, *The United States in Our Time*. Mr. Wm. Garret Brown is editing the new edition of the *American Commonwealth series*, and has in press his *History of the United States Since the Civil War*.

There are, in General History, the *Cambridge Modern Histories*, planned by the late Lord Acton. M. Honotaux will follow with a second volume on *Contemporary France*. A history of *Modern England*, in five volumes, is to be written by Herbert W. Paul.

There are also to appear, or have in part been published, volumes of *Essays* by George Brandes, Professor J. F. Hoar, Julian Hawthorne, Justin McCarthy, Professor George Woodbury, Thomas Bailey Aldrich, and Henry D. Sedgwick. J. H. Miller's *A Literary History of Scotland*, and W. J. Conothope's *History of English Poetry* are permanent additions to the list in general literature.

There are in addition to these already mentioned, some sixty odd titles of volumes in Biography, some seventy-five in History, and a round hundred in miscellaneous general Literature. These are all well written or edited, and will recommend themselves to the general reader as varying in value according to the taste and direction his reading may take.

Of Poetry there are some new translations, and some new editions of the older poets, but of new songs there is a dearth. S. E. Kiser has collected and published *Ballads of Busy Days*, which contains his contributions to current magazine and newspaper the past few months. Bliss Carman publishes *One Hundred Lyrics*, these being translations from Sappho. James Whitcomb Riley adds a thin volume to his little collection, entitled *His Po's Romance*. Paul Lawrence Dunbar asks and will receive our attention to his *When Malinda Sings*; and Miss Daskam's *Poems* will find sympathetic readers among her many friends.

Mr. Kipling's *Five Nations* strikes no new chord, nor adds to his fame. He retains his never failing humor in these new songs, but has not left the Barrack Room for the higher reaches from which his friends wait expectant for deeper tones and richer harmonies. The greater part of the new collection is naturally devoted to the South African War period, and the Boer and his fortunes, his valor, and his sturdy honesty, make fit subjects for Mr. Kipling's rough rhythm.

To the Drama, Alfred Austin contributes *Flodden Field*, which it has not been our fortune to read. Stephen Phillips' *David and Bathsheba* adds another leaf to his well-earned laurels. Maeterlinck has his *Monna Vanna* translated by A. I. D. Coleman, thus giving to English readers another of the great dramatist's works.

While not drama, Mr. Brander Matthews' volume on *The Development of the Drama* may be mentioned here as a real contribution to dramatic literature.

That the new "Nature" books are in demand, and are read is evidenced by a constantly lengthening list each year. There are some thirty odd titles devoted to this subject alone in this fall's announcements. One of the most important and notable is Mr. Stewart White's *The Forest*. This first appeared in a series of papers in the *Outlook* for this year. The readers of this magazine will be the most anxious to secure the book when available. *Bears I Have Met*, by Allen Kelly, is a study of Bruin under natural conditions, at once entertaining and instructive. The *Handbooks in Practical Gardening* by Harry Roberts, and copiously illustrated, will meet the desires of an ever increasing number of amateurs. *Shakespeare's Garden*, by J. Harvey Bloom, while wholly imaginative, might be true, and is at least pleasant for contemplation. *Along Four Footed Trails* by Ruth Cook. *A Hermit's Wild Friends* by

Mason A. Walton, *Little Brother to the Bear* by William J. Long, *Do Animals Think?* by H. Recordon, *Mostly Mammals* by Richard Lydekker, are the most notable from among a list where all are good.

THE NEW FICTION.

If one attempted a list of the new fiction the titles alone would fill the space allotted us for this article. Aside from the new books by Henry James, W. D. Howells, Edith Wharton, Winston Churchill, F. Marion Crawford, Henry Harland, E. F. Benson, F. Hopkinson Smith, Thomas Dixon, Jr., Frank Norris, John Fox, Jr., Thomas



F. MARION CRAWFORD.

[By courtesy of The Macmillan Co.]

Nelson Page, James Lane Allen, and Mr. Jack London, the reader, be he never so omniverous, will find little of more than fleeting interest. Some of these better novels have already been reviewed or noticed in these columns.

Captain King's *An Apache Princess* is good. The entertainment here consists in a whirlwind of incident arising in the first place by a misunderstanding between a stern parent who has a daughter, and a young lieutenant who wishes that daughter's hand.

The reader is a witness to all the details of garrison life. He often is roused from drowsy slumber by night alarms. He participates in hard rides after real Indians. He is often ambuscaded and besieged by scalp-hunters. He rides fleet horses, but he also at the close helps to make merry at the final civil proceedings when lover and maid clasp happy hands over the bridged chasm, and all are happy ever after. Another entertaining story is Mrs. Eliza Orne White's *Lesley Chilton*.² The author makes her heroine a champion for woman's right to vote. She chooses wisely the Commonwealth of Massachusetts as the state in which to upbraid her principal character, Miss Chilton. The old arguments appear in new dress, and the lady of the book quite bewitchingly uses them to regenerate her state and the world. Cupid disarms, as may be expected, Lesley Chilton of the most terrible of her weapons in little ways quite characteristic of the little god, and brings things to pass quite shocking to the earlier principles of the fair heroine.

Quite in another vein is Mrs. Burnham's *Jewel*.³ This precocious eight-year-old, uninvited, is thrown into the family of a crusty old grandfather with his much disliked daughter-in-law, and her daughter, by a former husband. Also in this family are a grouchy housekeeper and a coachman given to his cups. Last, if not least, a famous mare, the especial pride of the grandfather. Jewel brings Christian Scientist harmony into this scrappy combination, and besides healing herself of a sore throat in a most wonderful way, to the surprise of the family physician, heals miraculously (so she pompously proclaims), the drunken coachman, and other members of the household, besides curing a colic in the favorite saddle-horse of her loved grandfather. It is all pedantic and ridiculous, but may entertain the elect of Mrs. Eddy, who, no doubt, will swallow the morsel and name it good.

Ellen Olney Kirk has written a fascinating story in her *Good-bye, Proud World*.⁴ Fascinating from the time her charming heroine leaves the too strenuous existence as editor of the "Hearth and Home

Department" of the *Daily Dawn*. The author works her Millicent altogether too severely in this early capacity, but it may be only to show that this type has abounding adaptability. We at least breathe a sigh of relief when Millicent leaves the city and proceeds to arrange a home in the country that is all a home should be: restful to the eye and mind; sanitary, as to appointments; beautiful as far as old mahogany can make it, and such a garden attached as will delight every amateur. The hero appears in the proper place, and he is no vain carpet knight, but resourceful in many ways which will delight and interest the reader. The story is not imitative of *Cranford*, but one is reminded of that inimitable classic in Mrs. Kirk's charming story.

One of the out-of-door books that is sure to find a place on the table, is Mr. Bradford Torrey's *Clerk of the Woods*. One is certain to find a sympathetic chord in most of these stories of the months. There is delicacy of treatment and clearness of detail in describing old friends among the flowers, and trees and brooks that make the little volume seem like the diary of a personal friend.

Of another kind but none the less alluring, is the collection of short stories Miss Geraldine Brooks has written of long ago in New England.⁶ They are fine examples of purely imaginative writing. The illusion is so unusually well preserved. This is not the first time Miss Brooks has hown that she has studied her history to good purpose. One of the prettiest of all the pretty sketches in the book is "In Mayflower Time" where the story of John Alden and Priscilla is retold in all its quaintness and sweetness. Sweet Agnes Surriage has her story retold wherein it comes out better, perhaps, than we remember.

Mr. Rider Haggard has fallen away from the subject, in which he won a certain fame. The attempt toward mysticism in his last novel, *Stella Fregelius*,⁷ is simply inane and silly. It has no excuse for being, any more than had his heroine or the insane Morris Monk, her soul's affinity.

Sixty-Jane, by John Luther Long,⁸ gives the title to a collection of nine short stories by this sympathetic interpreter of lowly life, or the "submerged tenth," as others name the class. Mr. Long's sketches



JOHN LUTHER LONG.
[By courtesy of The Century Co.]

are full of delicacy and sympathy for the sorrows of the poor. Whether it is poor mad Jane, with the hoopskirt and ruddy hair, working on her wedding garments long after her lover is dead, or the single employe of that funny railway, or Miss Dawn Dream, or any one of the nine, the touch of pathos or mirth or sorrow, is light but true.

Miss Caroline Brown has shown a deal of courage in naming a new Indian story for her contribution to this fall's fiction; courage, because most of the tales have been told a good many times. None the less *On the We-A Trail*⁹ is a good Indian story. Dedicated to The "Sons and Daughters of the Revolution," "The Colonial Dames," and "The Daughters of the American Revolution," the story claims a large list of friends. While more closely following the facts of history than is usual, Miss Brown has woven a tale strikingly interesting as a true picture of things of life, in the Middle West in the last days of the eighteenth century. George Rogers Clark and his band of heroes move picturesquely through the pages of the book. Last year we ventured the opinion that from Mrs. Dye's *Conquest* as material, might be written any number of Indian tales; not that there was new material discovered, but that Mrs. Dye has an immense amount of history condensed into her book. It looks as if the romancers of this year may have used, as intimated, this treasury of fact from which to spin their Indian tales. *On the We-A Trail* has its love affair, quite as desperate and thrilling as any reader could wish. Cooper would not be read to-day for very tameness, but the new tales of foray, and trailing, and scalp raising in such stories as *Cardigan* and *The We-A Trail* are, after all, only Cooper up-to-date.

A posthumous story of the late Paul Du Chailu, *In African*

Forest and Jungle,¹⁰ cannot add to the reputation of that one-time boys' hero. We doubt if it had ever been published with the author's consent. It is crude and evidently the early material in manuscript of some already published story.

Mr. Christie's Highland stories of long ago¹¹ seek to reproduce the atmosphere and history of an ancient Scottish world. If true, what a somber world that was, and how full of misery for men and women! Their recital gives one the shivers, and a desire for the warmth and blessings of this present day. One needs no more than this glimpse to prefer a fire and warm clothes, with meat and bread, to the bald and bare cliffs with scant attire and the meagre fare of those days.

"On the 29th of July, 1877, died Samuel Warren, the author of *Ten Thousand a Year*. His place has for years stood vacant in the circle of authors, but his name is as familiar to the present generation of readers as to that which laughed and wept with him in turn, while the passages of the *Diary*, and *Tittleback Titmouse* were first passing through these pages. The first chapter of *Ten Thousand a Year* appeared in the *Magazine* of October, 1839, and at once excited a powerful interest, which was not exhausted until all that there was to tell of the fortunes of the Aubreys and the career of Titmouse had been revealed. Some of the greatest masters of English fiction were then before the public, and both genius and power were needed, not to beat but to keep neck and neck with them



"I would have you read this document."

See page 226.

FROM "ON THE WE-A TRAIL" BY CAROLINE BROWN.
[By courtesy of The Macmillan Co.]

in the race. Some cavilled, but all were impressed and all were interested." This is part of a notice from *Blackwoods* on Dr. Warren's then new book, *Ten Thousand a Year*. The *London Times* of the same year proclaimed the book to be "A Terrific Moral Lesson," following with a masterly analysis of the author's theme. The book was early translated into French and the *Revue des deux Mondes* contrasted with remarkable subtlety the character and scope of Dr. Warren's writings with those of Balzac, asserting Warren a greater. These things being so, it is not strange that a new edition of Dr. Warren's famous story has been thought worth while. The present generation knows nothing of it. The publishers in discussing the propriety of a new edition, consulted the son of Dr. Warren to obtain his consent to an abridgement, which was readily obtained. It being thought best to reduce the size of the

volume to something like the ordinary. Mr. Cyrus Townsend Brady was given the editorship for this purpose. In an interview, Mr. Brady humorously remarks: "I had just finished a buccaneer tale, and felt in the right mood to tackle so legitimate a job of literary piracy." The original work—it was the ponderous three-volume novel of those days—contained about 400,000 words and contained much of obsolete medical, political, and legal detail which would be of no interest or value to readers of to-day. There has been no sacrifice of any vital portion of the book. On the contrary, to our mind, it is much more coherent and many times stronger for Mr. Brady's editing.

Is there any reader whose moral nature is so unimpressible that he or she can lay down *Ten Thousand a Year*, re-named *Tittleback Titmouse*,¹² without the feeling that he has been listening to a great preacher who has expounded the weighty test of human life as it has rarely been expounded before? Such books as this should be reproduced for each succeeding generation as are Thackeray or Dickens or Shakespeare.

Hevers of Wood is the title of a pretty story of life in the logging camps in Michigan. There is a thread of religion running through the book; but it has an interest simply as a tale. The pictures of the loggers in the camp are true to life, as many a reader will recognize.

To the habitant of the northern tier of states, or those "Down East," the likelihood of such an Arcadian valley as the "Cross Roads Settlement" in Kentucky which Miss Elizabeth Cherry Waltz describes in *Pa Gladden*,¹⁴ seems a pleasant fiction. Not that there may not be such a character as that pleasant religious philosopher, in that somewhat violent state, but the recent history coming by way of the public press creates a different impression. It makes little difference from a literary standpoint where *Pa Gladden* is placed, he is a character to be loved for himself alone. We dislike the sub-title, "A Common Man," for this soul living close to God and His creations of the wood and field is quite uncommon, more's the pity. If the common man possessed all the sweet, simple shrewdness of *Pa Gladden*, our common life would be a different affair, and by so much, the better.

There is a good plot in the new story Miss Frances Campbell Sparhawk names *Honor Dalton*.¹⁵

The title may as well have been "Tom Sewall," for Dr. Tom Sewall is the hero while *Honor Dalton* is only the heroine. The sacrifices of the hero and the good deeds he does are quite as worthy as *Honor's* brave struggle to make good the deficit her father created by speculating with other people's money. But the plot which falls around the other man of whom we may only hint, keeps the reader busy guessing till the last. There is another woman who will win the reader's attention and hold it more or less, but the author has written, all in all, an excellent story. The tone is elevated and good.

We are not quite sure of Mrs. Sangster in her *Eleanor Lee*.¹⁶ The story no doubt is purposeful, but somehow the characters seem of the "made to order" kind. They walk and talk as if they were moved rather from without, than from springs within themselves. There is a tremendous lesson of wifely devotion to a namby pamby husband that is commendable in view of the too common recourse to the courts of divorce in these days, but couldn't Mrs. Sangster have made the man less contemptible? The ethical side of the story is strong, but Mrs. Sangster's literary workmanship is faulty or careless; quite unnecessary in so experienced a craftsman.

¹ *An Apache Princess*. A Tale of the Indian Frontier. By General Charles King. Illustrations by Frederic Remington and Edwin Willard Deming. New York: The Hobart Company.

² *Leslie Chilton*. By Eliza Orne White. Boston and New York: Houghton, Mifflin & Co. Price, \$1.50.

³ *Jewel*. A Chapter in Her Life. By Clara Louise Burnham. With Illustrations by Maude and Genevieve Cowles. Boston and New York: Houghton, Mifflin & Co. Price, \$1.50.

⁴ *Good-Bye, Proud World*. By Ellen Olney Kirk. Boston and New York: Houghton, Mifflin & Co. Price, \$1.50.

⁵ *The Clerk of the Woods*. By Bradford Torrey. Boston and New York: Houghton, Mifflin & Co. Price, \$1.10 net.

⁶ *Romances of Colonial Days*. By Geraldine Brooks. New York: Thomas Y. Crowell & Co. Price, \$1.25.

⁷ *Stella Tregellius*. A Tale of Three Destinies. By Rider Haggard. London and Bombay: Longmans, Green & Co. Price, \$1.50.

⁸ *Sixty Jane and Others*. By John Luther Long. New York: The Century Company. Price, \$1.25.

⁹ *On the We-a Trail*. A Story of the Great Wilderness. By Caroline Brown. New York: The Macmillan Company. Price, \$1.50.

¹⁰ *In African Forest and Jungle*. By Paul Du Chaillu. Illustrated by Victor Perard. New York: Charles Scribner's Sons. Price, \$1.50.

¹¹ *The Black Chanter*, and Other Stories. By Nonno Christie. New York: The Macmillan Company.

¹² *Tittleback Titmouse*. Warren and Brady. Sixty-five Original Drawings by Will Crawford. 12mo. New York and London: Funk & Wagnalls. Price, \$1.50.

¹³ *Hevers of Wood*. A Story of the Michigan Pine Forests. By William G. Puddlefoot and Isaac Ogden Rankin. Chicago: The Pilgrim Press. Price, \$1.50.

¹⁴ *Pa Gladden*. The Story of a Common Man. By Elizabeth Cherry Waltz. New York: The Century Co. Price, \$1.50.

¹⁵ *Honor Dalton*. By Frances Campbell Sparhawk. New York: The Fleming H. Revell Co. Price, \$1.50.

¹⁶ *Eleanor Lee*. A Novel. By Margaret E. Sangster. New York: Fleming H. Revell Co. Price, \$1.50.

STANDARD FICTION IN NEW EDITIONS.

We have already noted the publication of the new edition of Charles Kingsley's Works in the Library Edition of Messrs. J. F. Taylor & Co., New York, with an introduction to each volume by Maurice Kingsley. Two more volumes of this series have just been received. These are *Yeast*, described as *A Problem and being, as is well known, an ecclesiastical story to some extent*. In his preface to the Fourth Edition the author himself spoke of what he was pleased to call "Neo-Anglicanism" as a failure, as seventeenth century Anglicanism had been before. We have never, for our part, been able to tell exactly what it was that Mr. Kingsley had in mind, writing in 1859, by that expression, though it was certainly intended to reflect upon the coldness and worldliness of the Church. Mr. Kingsley had shown himself not altogether sympathetic with the Oxford revival, and his Christian socialism, as the movement which most largely interested him in that day has later been termed, was at that time being ardently preached as the cure for the obvious evils in the Church's body politic. Out of the conditions which interested Mr. Kingsley, his problem novel, *Yeast*, was drawn. That it seemed revolutionary and dangerous to the Englishman of the day may well be believed, but it is impossible to doubt that, of the truth of which we are again assured by Mr. Maurice Kingsley in the introduction to this edition, "the foul facts depicted in *Yeast* existed, a blot on the fair name of England."

The other volume is the *Poems* of Charles Kingsley, in which the year when each was written is recorded. One realizes in reading again through the poems, that have hardly held their own in modern reputation with his essays and his novels, how diversified were the author's talents. Light is thrown on the conditions which gave birth to many of the poems, by the interesting introduction, which perhaps is of more direct importance in this volume than in any of those that have gone before it.

AN EDITION of *The Pilgrim's Progress*, called *The Puritan Edition*, with the addition of 31 illustrations in Puritan costume, by Harold Coppin, is issued by the Fleming H. Revell Company of Chicago and New York. The volume is well printed, in good type, on excellent paper, and the half-tone illustrations make a modern book of the classic of three hundred years ago. The price of the edition is \$1.50 net.

Aunt Jimmy's Will. By Mabel Osgood Wright. New York: The Macmillan Co. Price, \$1.50.

A very pleasant story of New England life and character, with very good descriptions of life in an apartment on the East Side of New York City.

All the characters are well drawn, but we love especially good Mrs. Lauretta Ann Lane, and her faithful son Lammy. The heroine is Bird O'More, a sweet, refined country girl, who finds her opportunity to serve in a tenement house with her good-hearted but rough uncle's family.

The cover design of red "pineys" is artistic and pleasing.

West Point Colors. By Anna B. Warner. Chicago: Fleming H. Revell Co.

A pleasing tale of a young Western man's experience as a Cadet at West Point. If the description of life there is accurate, as it claims to be, it would seem as though young women are more foolish than they are supposed to be. The cadets are literally pursued by a crowd of girls who seem to have no modesty whatever; although they are represented as respectable people.

The illustrations, showing different parts of West Point, seem to be from photographs. There is a wholesome religious tone in the book, which is very pleasant.

Loci Critici. Critical Passages. Arranged and edited by George Saintsbury, M.A. Oxon., Hon. LL.D. Aberd., Professor of Rhetoric and English Literature in the University of Edinburgh. Boston and London: Glinn & Co., 1903.

Loci Critici is a volume which represents a wide acquaintance with literature, ancient and modern, and an immense amount of labor. For in it is provided an abundance of materials for the inductive study of literary criticism. Professor Saintsbury, himself no mean authority, has gathered together and arranged in chronological order the most important critical passages in authors extending from Aristotle even to the principal authorities in the eighteenth and nineteenth centuries. He has put teachers and students under the greatest obligations by his great and labor-saving work.

Flip's "Islands of Providence". By Annie Fellows Johnston. Boston: L. C. Page & Co.

A very good Sunday School story-book by a favorite author. It teaches the wholesome lesson of trust in God and illustrates the lines of Whittier:

"I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care."

Literary

South Carolina as a Royal Province, 1719-1776. By W. Ray Smith, Ph.D., Associate in History in Bryn Mawr College. New York: The Macmillan Co., 1903. Price, \$2.50.

Professor Smith begins the American Revolution with the founding of the first English settlement in Virginia, stating that "From that time until the final appeal to arms in 1775, there was in every colony an increasing struggle between the representatives of the people and the representatives of prerogative interests. The general character of the conflict was the same in all, a reproduction on a small scale of the constitutional history of the mother country." This outlines his work. He opens with the strife between the colonial assembly and the proprietors, goes onward to the early land controversies; describes the government, military, and civil; and devotes his last chapter to the downfall of royal government.

It is probable that the number of persons interested in South Carolina history is decidedly larger than it was twenty-five years ago. The lives of Calhoun, Pinckney, and Lowndes have whetted the appetite for more food from the soil in which such remarkable men grew. Calhoun is one of the few public men of this country who is almost equally interesting to those who admire his character and to those who share Jackson's regret that the mighty South Carolinian did not swing from the gallows. The wealth, the talent, the enterprise, the scholarship of South Carolina as Thomas Pinckney knew it, make the annals of the Palmetto State a book of constant surprises.

But the South Carolina before the Revolution is not well known, and hence Edward McCrady and W. Ray Smith have labored to bring out things new and old from the dusty parchments of the colonial archives. The facts gathered in this volume help one to understand the wonderful commonwealth which was so powerful in the first half century of the republic.

ROLAND RINGWALT.

The Being with the Upturned Face. By Clarence Lathbury. New York: Funk & Wagnalls Co. Price, \$1.00.

If epigrammatic sentences and well-turned periods could uplift man from a being compassed about with infirmities and too often degraded by sin, to the level of the angelic host and the purity of the Perfect Humanity of Christ, this work would be a valuable addition to the world's libraries. Unfortunately, however much we may, like Judas Maccabeus, feel the Deity within us, we are as often swayed by the opposite powers of evil. All who mingle with humanity in general, and the clergyman in particular must do this, realize that the Divine Image is sadly marred in the large majority of cases. Yet our author calmly tells us, "We must be approached with awe, measured by love, reverence, faith. We are essentially divine and everlasting, our very covering laced with the imperishable." "Every person is a new incarnation of Deity—a child of the King, wearing or not wearing the livery of angels." "Our sins are explained away as 'shortcomings,' our depravities as 'wholesome and orderly experiences.'" Such then is the teaching of the latest 'ism.' We could wish that mankind were nearer the perfection of the Master than it is. But such perfection is not to be attained by smooth words that blind the mind to the stern reality of sin and depravity. Hence teachers of this class become dangerous leaders because they make clean the outside of the cup and the platter, but inwardly there is the same loathed festering sins that can only be purged by repentance and faith in the sacrifice of the Lamb of God.

JOSEPH RUSHTON.

Typical Elders and Deacons. By James M. Campbell, D.D. New York: Funk & Wagnalls Co. Price, \$1.00.

For church readers substitute church wardens and vestrymen in the above title, and with a few other obvious changes in the expressions used throughout the book, then this volume becomes valuable as a gift to every one of the above officers. The author calls his characters composite ones. If "ideal" expresses that which we actually find in life, these elders and deacons fulfil the type. The sketches are capitally written and "hold up the mirror to nature" admirably. A perusal of the book by all lay office seekers in any Christian body would produce lasting benefits to all concerned. We hope the book will have a large sale.

Hints for Lay Preachers. By F. B. Meyer. New York, Chicago, and Toronto: Fleming H. Revell Co.

There is much that is suggestive and helpful in "Hints for Lay Preachers." We can readily believe that Dr. Meyer is greatly in demand among the Non-conformists of England. We note with pleasure his tribute to the worth of the Anglican worship: "For myself, during the last ten years of my life, I have felt it very helpful and refreshing to join in the prayer of the magnificent liturgy of the English Church. The liturgy of the Church of England gives the true method of public worship. It begins with confession and the

aspiration to stand before God accepted in the Beloved. Then it bursts into praise with its psalms and ancient hymns, and finally into litanies of intercession and supplication. These notes should never be wanting in our worship.

The Cross Builders. By T. Calvin McClelland. New York: Thomas Y. Crowell & Co. Price, 50 cents.

This book is a model of the printer's art. The field traversed is quite familiar in recent religious literature. It is much the same as that covered in the last series of Passion-tide addresses of the late Bishop Creighton, and in "Some Actors in Our Lord's Passion," by the Rev. Hermann Lilienthal. These are the subjects: The Men of Jerusalem, Judas, Peter, Caiaphas, Herod, Pilate, Simon of Cyrene, and The Two Thieves.

Mr. McClelland writes his "Foreword" from "The United Church Manse, Newport, Rhode Island."

That ministers of the Christian denominations are gathering their thoughts earnestly about the Passion, at the time when the Church commemorates the same—presumably these addresses were delivered at the Passion-tide—is a fact which calls for thankfulness.

Stepping Stones to Manhood. By William P. Pearce. New York: Harper & Bro. Price, \$1.50.

This is one of the numerous books of "inspiration for boys and young men." It differs from others in having an "Introduction" to each chapter, written by some prominent man who is supposed to be typical. Of the three portions into which the book is divided, one is devoted to Religion. These books, and this in particular, are most interesting, but it is a question whether they have any lasting influence. The stories are delightful, and the books are read for them; there is the momentary stimulation, and it is gone before it is put into act.

Religion in this volume is presented from the Protestant standpoint; and while there is much that is good, there is also much that we must dissent from. The book is well written, and the publishers have made a beautiful volume.

By the Thorn Road. By Mrs. Letitia C. Waite. Chicago: Fleming H. Revell Co.

This little book is a series of short chapters on resignation and similar topics, intended to comfort persons in sickness and sorrow. The whole book is full of real spirituality, and cannot fail to be of help to its readers.

The Living Christ, the Vital Force in Pulpit and Pew. By the Rev. George H. Ide, D.D. Chicago: The Pilgrim Press. Price, \$1.00.

This is a collection of addresses by Dr. Ide, who was for twenty years or more the minister of the Grand Avenue Congregational church in Milwaukee. They were published by his widow as a memorial volume. A peculiarity of the book is that the sermons have no text. All the discourses are strong and vigorous and will no doubt be highly prized by those who came into touch with their estimable author.

MESSRS. NELSON CHESMAN & Co., advertising agents, St. Louis, New York, and Chicago, have just issued their *Newspaper Rate Book* for the current year. It contains a complete list of the newspapers and periodicals throughout the United States and Canada with a circulation of 5,000 and over. It gives detailed advertising rates of each, character of the publication, length and width of the advertising columns, and in fact every feature pertaining to the publication which is likely to prove of interest to the advertiser.

It represents a very heavy expenditure on the part of the publishers, who have had for months a corps of trained experts collecting this information and compiling it in a manner to make it thoroughly intelligible to all advertisers. It is brought out at a timely season, as very many advertisers select the fall of the year as the most suitable time for making their annual advertising appropriations. The work will unquestionably prove a desirable addition to the library of any advertiser—large or small—who is not already thoroughly conversant with the value of different publications and all such should avail themselves of the opportunity to secure a copy.

Every Christian Gentleman Should Read "The Great Optimist"

(Cloth, \$1.00; Ooze Leather, \$2.00)
(Dodge Publishing Co., New York.)

JACOB RIIS has read it. He says:

"You twang the one string that is worth all the rest.—I shall want it read to me over and over again indefinitely."

The Shadow Lifted

By Virginia C. Castleman.

Being a Sequel to "The Long Shadow"

CHAPTER V.

"NOW FARE-YE-WEE, MY AIN JEAN."

LORD MORGAN did not travel beyond the state of Virginia that summer, finding enough of interest in the country around Monteaale. There was good fishing up the river some little distance, and the boating was excellent; and there were many places of historic interest to be visited within a radius of a dozen miles or so. But he did go to Richmond and held interviews with several important state officials, obtaining an introduction to the present Governor and his staff, and having a grand dinner given him at the country seat of his father's friend, the ex-Governor; but although he won golden opinions among Virginia magnates, and drove with them in their handsome carriages to see places of note, he did not once forget the prime object of his visit to the state capital. One morning found him in company with Harry Lee on his way to the convict's cell, where Douglas Lindsay awaited the coming of my lord in some bitterness of spirit, as his thoughts travelled back through the weary years of his captivity, through the once happy days with Eleanora, to the time when as a youth looking forward with strong ambition to a bright career, he had first known the child who was now Lord Neill Morgan, honored and courted on every hand. He pictured to himself the scene of meeting in the narrow cell, scarce large enough for a man to stand upright and stretch his limbs; he imagined the great nobleman coming with condescending manner, to visit his poor disgraced kinsman; he contrasted his mean convict's garb with the rich dress of the English cousin, and felt more keenly than ever the degradation of his position. The old pride surged again in his bosom, and Douglas Lindsay, no longer a young man in years or looks, paced back and forth in the narrow allotted space to which his once powerful stride had learned of necessity to accommodate itself. At that moment he felt bitter to all the world, but suddenly a change came over his stern face, on which the strongly marked brow and powerful jaw betokened a nature in which passion was controlled by unusual will-power; the gray eyes softened perceptibly and the clenched hands relaxed their close grip; for into the darkness of his long night one friendly face was visible to his mental gaze, one tender voice thrilled through his being as it spoke the well-remembered words, "Greater love hath no man than this, that a man lay down his life for his friends." There was one who was even now doing this for him and for others of his class; there was one who, like the Divine Master, had devoted his life to the cause of sinners—not the self-righteous sinners, but the hardened, the outcast, the despised of men, and the condemned of the law; one who, with a brilliant prospect of worldly success and of worldly riches, had turned his back upon temptation, and counted poverty a gain, hardship a joy, that he might give his life for his friends; yes, even dared to call the malefactor, "friend."

There were two malefactors once, hanging equally near to a sacred Cross; and one believed, while the other reviled; so in the prison ranks there were those who listened to the story, while others hardened their hearts; and Douglas Lindsay was one who listened. That personal love of Harry's had been the one softening influence of his penitentiary life; the one anchor to which was chained his faith in man. Even as these thoughts passed through his mind, steps were heard without, and the warder threw open the heavy door to admit this friend, accompanied by the prisoner's cousin, Lord Morgan, whose fine form could, in truth, scarce find standing room in the convict's cell. Harry entered first, his pale face paler with unusual emotion, his expressive eyes filled with that spiritual light which so impressed those who came into contact with him; and it was Harry who first pressed the prisoner's hand with a sympathetic touch, that betokened his understanding of the ordeal which this meeting meant for Douglas. But Lord Morgan did not wait for an introduction—he simply grasped his cousin's hand between his own with a grip which revealed the emotion he strove to keep under, and said earnestly:

"I am working for you, Douglas, and there is hope for us."

"I have become a stranger to hope," was the low reply; but

the prisoner's tone was not one of bitterness, and as he looked into the noble face of Neill, he added:

"I would have known you, Lord Morgan, despite the changes of the years. Time has dealt gently with you; but for me, there is no time."

Harry, who would never let his friend dwell too long upon his present doom, began to narrate to Douglas what a delightful surprise to the Monteaale folk was Lord Morgan's coming, and my lord took the cue and seating himself upon the hard pallet as if it were the easiest of lounges, gave a humorous description of his travels and his bewilderment over the mountain paths. Then he told how he had found Charlie the same bright little lassie, whom he could scarcely realize to be a woman grown, on account of her small stature and merry ways; how Donald Graeme brightened up at seeing one from across the waters who might take messages to Douglas for him; and that the old man's chief desire was to live until Douglas should come home to take care of the womenfolk, and to be the heir of Monteaale, which Donald Graeme had come to love as his home despite the gloom overshadowing his later years.

"And my mother?" asked Douglas, who was leaning against the wall with folded arms, but listening intently.

Lord Morgan's voice softened perceptibly as he answered:

"Your mother is the same noble woman whom I learned to love so many years ago, Douglas; but she, perhaps, most misses you, though rarely murmuring. Her very thoughts for you are prayers."

"Have you met Harry's people?" asked Douglas, longing to hear of Eleanora, yet not daring to speak her name. He had often wondered of late that Harry so seldom spoke of his sister, and that no messages came now and then from her to cheer his loneliness.

"Yes, I have met them all," was the cordial answer. Harry gave my lord a swift, cautioning glance and hastened to add:

"Lord Morgan found all well, and Eleanora brighter than for sometime, they tell me."

"Has she been ill, then?" asked Douglas quickly.

"She has not been so well as formerly, Douglas, or you would hear oftener; but she is well taken care of; indeed, the whole family idolize her and try to gratify her every wish."

The prisoner gave his friend a penetrating glance, but said nothing further, for just then the jailer rattled the keys as a signal for departure, and the visitors took a lingering leave of him. Outside the gloomy building, Lord Morgan and Harry Lee had an earnest conversation which lasted some fifteen minutes, after which the minister went off to his own humble quarters and the nobleman to the railroad station to catch the train for the Valley of Virginia, as that section is called between the Blue Ridge Mountains and the outlying Alleghenies, its northern half being watered by the Shenandoah and the upper forks of that other Indian-christened stream, the Potomac, upon whose banks, toward its junction with the Chesapeake, lies the home of Washington. Mount Vernon was one of the places visited by Lord Morgan during his stay in Virginia, and at the Natural Bridge he had spent a night on his way to Richmond, but it was the home of Jefferson, and the neighboring precincts of the University of Virginia, which most aroused the young Englishman's enthusiasm. Lord Morgan had ever admired Thomas Jefferson, second to none of the founders of the nation in breadth of culture and statesmanship, the author of the Declaration of Independence, and the foremost advocate for religious toleration in the New World. At Monticello, therefore, Lord Morgan's love for the Virginians found expression, as the one day he had planned to spend among the hills of Albemarle lengthened into seven ere he could relinquish the contemplation of those noble halls where for many generations the descendants of the Virginia pioneers have found a liberal education. Nor had the reputed hospitality of Jeffersonian days died out, for in more than one professor's home Lord Morgan found himself a welcome guest, and the memory of that week was ever one of the pleasures of his after life.

Yet was the young nobleman not loth to return again to the quiet home upon the mountains overlooking the star-legended river, and as the day of his departure for England drew nearer he felt more and more reluctant to bid his Virginia friends and relatives adieu. But there were other and greater claims that called him home, and he realized fully that the days of leisure were passing with his youth; the cares and responsibilities of the coming years already began to weigh upon him. To Lord Morgan, love *pro patria* was dearer than aught else, and he was the chief representative of a noble line of good old Saxon blood.

The last evening of his stay he went with Charlie to pay a

farewell visit to the fairy dell. There was a quiet earnestness in their conversation which indicated that the shadow of the coming separation was upon the hearts of both. Charlotte Lindsay, beneath her lightness of manner, had a depth of feeling, a keen sensibility of things, which often surprised even those who knew her best. To Lord Morgan the realization had come gradually that Charlie, despite her extremely youthful appearance, was older than her years in thought and expression, by reason of the strange and sad circumstances surrounding her life from her very birth.

"Charlie," said her cousin, thoughtfully, "I have always intended telling you of my brother's death. You remember I wrote you of his approaching marriage?"

"Yes, and of the beautiful woman he was to marry. I have often wondered what became of her and how she took his death."

"She wore mourning for him, if that is any sign."

Charlotte wondered a little at the slight irony in her cousin's tone, and said sympathetically:

"Poor woman!"

"She is not so much to be pitied, after all, Charlie; she had many others admirers beside my poor brother, and she is a society woman in every sense. You hardly understand my meaning," added Lord Morgan, gazing intently into the sweet, sensitive face beside him.

"I think I understand," she answered brightly, "though I have never been in society," she added, wistfully.

"Thank God!" whispered my lord, under his breath; but he said aloud: "In inheriting my brother's property, I had left me another legacy somewhat less acceptable, though most men would envy me the possession of it. I would like to tell you, Charlie, but somehow the words do not come easily—"

"You do not need to explain to me, Lord Morgan," was the quiet reply, as the blue eyes looked steadily upward into the brown ones, "and you say she is very beautiful? She will suit your lovely home, Neill—Morgan Terrace is a grand place and needs a grand mistress, and you must fulfil your brother's dying request." It seemed as if Charlie were trying in her own quaint fashion to palliate for him his future course of action in marrying his brother's fiancée.

"You are right, dear Charlie; but I had wished you to see the old place first, and I had dreamed of one day having you and Aunt Ellen live with me to make Morgan Terrace seem like home again."

"That cannot be, Neill; we couldn't bring our sorrows into your home, and think what your world would say to the presence of the convict's sister and mother there! No, no, it is better for us to stay on here in this quiet place where none can point the finger of scorn, seeing none but few faithful friends cross the threshold; and Uncle Graeme loves us, and some day Douglas shall come back—" there was a sudden catch in the eager voice and Lord Morgan saw tears glisten in Charlie's eyes; but she kept them bravely back and smiled instead as she continued: "We are all so glad you came to prove you were not ashamed of your dishonored kin, and I shall always remember your kindness, Lord Morgan, though we never meet again: it will help me in the years to come."

"We shall meet again," he answered with a certain calm assurance at variance with his troubled look.

"But not as now," she said, also speaking calmly. "There can never be another summer like this, Neill, so long as we live," and she turned slowly homeward, as the twilight deepened around them.

"I shall remember this summer, too, Charlie, and I want to tell you now that I believe Douglas will be back shortly. I have interviewed the authorities, who give good opinions of his conduct, and there is a prospect of his speedy release."

Charlotte clasped her small hands together, crying:

"If he can only come before Uncle Graeme dies!! Every winter finds him weaker, and he longs for Douglas until I cannot bear to listen to his words."

"God grant that your wish may be fulfilled, Charlie," said my lord, drawing her hand through his arm as they walked homeward.

"We must not tell him yet about Douglas?—Uncle Graeme, I mean?"

"No, 'twere better not to raise his hopes—the excitement might be too much for him. You must promise, Charlie, to write me often of your life."

"There is so little to tell," she answered, sadly.

"Little, but precious, Charlie, like some other things."

"I must go in and light the candles for Uncle Graeme," she interposed, quickly.

"And I will stay awhile under these old oaks; the air is pleasant here."

As she turned from him, Lord Morgan stretched out his strong right arm involuntarily and drew the fragile figure toward him. "Good-night, my little cousin," was all he said, as he kissed her gently, then walked away. And there was surely nothing in being kissed by a cousin as Charlie was that night, yet there was a pensive look in the blue eyes as she entered her uncle's home.

"Winna ye sing me ane song the night, lassie?" asked the old man feebly. She hesitated, then took the old guitar, and sat down in a shadowy corner by the open window.

"What shall it be, Uncle Graeme?"

"Sing the 'Land o' the Leal,' Charlie. I feel near that land to-night."

And Lord Morgan, walking back and forth beneath the oaks, smoking, listened silently until the last verse, when his deep voice took up the refrain—

"Now fare-ye-weel, my ain Jean,
This world's care is vain, Jean,
We'll meet and aye be faim,
In the land o' the leal."

[To be continued.]

The Family Fireside

JOSIAH BALDWIN'S THANKSGIVING.

BY RUTH HALL.

"Our greatest blessings are very cheap."

WHERE'S the turkey you're fattening, Josiah?"

Mr. Baldwin did not reply. He stumped ahead of his wife up the grassy path from the barn to the house. In either hand he carried a heavy milk-pail. He pretended not to hear, but Abbie's soft voice was persistent:

"Where's the turkey you're fattening, Josiah?"

He said nothing till they had both passed through the woodshed and up the steps to the porch. Then he set down the pails on the bench outside the buttery window, and turned defiantly to face his wife.

"There ain't going to be no fat turkey."

"Josiah Baldwin, what do you mean?"

"I mean what I say. They ain't going to be no fat turkey. I ain't going to keep Thanksgiving."

"For the land sake!"

"You neenter look at me like that." Josiah shuffled his heavy boots in an attempt at ease. "And you neenter say a word to me. My mind's made up. I ain't nothing to be thankful for. And I ain't going to keep Thanksgiving."

Mrs. Baldwin's mild eyes searched her husband's red and sulky face. She shook her head, despondently.

"I don't know what to make of you, Josiah," she said. "How are you so turrible unfortnit, this year, more than common?"

Now a long-kept host of grievances came trooping forth. Unaccustomed as the man was to put his thoughts into words, these phrases had been turned over in his mind until he had them ready at call:

"It ain't all new," he answered. "Every year of my life I've said as much to myself: What have I got to be thankful for? says I. Thanksgiving Day ain't never meant much to me—or skursely ever."

He added this last clause hastily as he saw a sensitive flush creep into his wife's round cheeks.

"Yes," she said quietly, "I was just wondering wouldn't you say nothing about the fall we was married. Nor the one before that, when you was courting me. I was tolerable happy then, myself, I remember."

Mrs. Baldwin's voice shook. She seated herself on the porch's edge and leaned her head against its support. There was something in her whole attitude, as well as her manner, that caused her husband's shame to work into uneasiness.

"Of course, them times was different," he confessed. "But

look at my hull life. They was father died when I was a baby——"

"Land sakes, Josiah, don't go clear back to that."

"It happened," said the man, doggedly. "And ma took off with typhoid when I wa'n't but eight year old. And not a brother nor a sister to my name——"

"And a good property," interrupted his wife coldly, "and kind friends to bring you up and do for you, same as if you was one of their own."

The red face grew a trifle redder, but its determination did not change.

"I ain't denyin' your folks was good to me. But they wa'n't my folks, was they?"

"They have been, for a good while."

Josiah waived this point entirely.

"And, as for the property, see what luck I've had: crops failin', critters dyin'."

"You ain't lost but one calf, ever I heard of."

"Critters dyin'," he repeated inexorably. "They was a nice little pig, two summers ago; and a brood o' chickens last spring; and hay way down to where I can't make a cent out o' it. And the butchers won't give nuthin' like the wuth of beef. And the country goin' to the dogs. And no children——"

Mrs. Baldwin's gaze wandered across the garden and the strip of dusty road to the overgrown enclosure where, in the farm burial plot, three marble headstones caught the sunshine on their polished surface. Her eyes rested upon a row of little mounds, side by side together.

"I'd rather you wouldn't say nuthin' about the children, Josiah," she observed stiffly.

"I've got to. Ain't it reason enough I don't want to keep Thanksgiving? The Lord He's dealt kind of hard with me, and I own it. This year they ain't a plum thing went right. Sometimes the good and bad has been evened off a little. But ever since last fall, it's been nuthin' but bad. No snow last winter, no rain in April, and a frost in May; wet berry time, and cold when the fruit was settin'. The hull thing's out o' kilter. And I've jest made up my mind. I ain't a-going to keep no Thanksgiving this November. I ain't no occasion to."

Mrs. Baldwin regarded him gloomily.

"You've got your health and strength."

"Oh, of course. I might be deaf and dumb and blind. I might be in the county-house. I don't take no comfort out of sech talk as that. I might be wuss off don't mean I'm good off now. I ain't thankful, and I ain't going to be. So that's all they is of that."

He turned on his heel, and his wife did not seek to detain him. Her continued silence gave him a childish sense of wrongdoing, as he carried the milk-pails into the house and noisily strained their contents ready for Abbie to attend to. She sat on, out on the porch, as if, as indeed was true, this glimpse into the bitter secrets of his mind had overwhelmed her bouyant spirit. Bye and bye Josiah heard her voice in conversation. He was relieved at any interruption that should divert her mind. Abbie was so gentle, so unassuming, that he seldom realized, although he constantly acted upon the fact, how entirely he leaned on her approval. In this instance his vague hope was fulfilled. His wife had found something else to think of than his foolish fretfulness. In another moment she appeared in the doorway.

"The Liberty stage has stopped," she began, excitedly. "Luke Marsh says ma has had another poor turn. They've sent to see if I could come over for a day or two. Can you do without me, Josiah?"

As Mrs. Baldwin was wont to say, in confidential exchange of marital experiences, "They's lots wuss men than Josiah," he assented very readily, although he knew, from similar demands, what a forlorn existence lay before him.

"I'll cook up something," she went on, "while Luke's driving into town and back. They'll be plenty of time. Do you mind, Josiah?"

"Oh, go ahead," he answered with what cheerfulness he could muster. "I don't mind a mite."

It hung over him, throughout his morning's work, however, that he was "to git along some way," as his despair phrased it, for three days without his wife. He took Abbie for granted. In reckoning up his wrongs that morning, he had no more thought of counting her presence as a blessing than the air he breathed. And yet, when he was deprived of that soothing, sustaining companionship, he felt that she was as essential to him as air or food. He found himself already counting the

time till she must come back. Although he would not seem to hurry her plans by a word, he decided in his own mind that she could scarcely stay away over Sunday: "She knows Sunday's an awful long day here alone," he concluded.

He bade her good-bye quite manfully, when Luke Marsh came back with the stage. He even said, as Abbie inclined her plump cheek for his shy kiss: "Now don't worry none on my account. I'll be all right."

But she understood that to be softness of heart, as another man, less uncouth, might have called her by a pet name.

He went back into the house, which had suddenly taken on an awesome loneliness and unaccustomed space. The sun shone along the kitchen floor and the air, through the open window, was fraught with that chilly sweetness which belongs only to October. There lay a solemn hush on the room. Everything reminded him of his wife and each memory tugged at his heart-strings with a physical pain. He stared up at her shaker hanging behind the door. "It's turrible to live three hull days without Abbie," he said, addressing it.

Thursday wore slowly away. It seemed made up of a hundred hours. Josiah said, "Saturday night!" over and over to himself, and so he bore its weight. Luke Marsh stopped to say that Mrs. Baldwin had found "the ole lady" more comfortable, but had taken a slight cold, herself, during the long drive to her father's house.

On Friday Josiah called to him, from the barnyard, as he was driving past: "How did ye leave my wife this morning?" And Luke shrieked, "Better," and drove on.

When Josiah awoke, early Saturday morning, his first realization was, It's to-day! It's to-day, now! He swept the kitchen and mopped the porch in blissful anticipation which went far to repay him for his solitude. While he was busy at his work of preparation, the front gate clicked on its latch. He peered out nervously. It could not be Abbie—so early. A little boy in uniform was coming up the path. As he saw Josiah looking around the door-post, he called, shrilly:

"J. Baldwin live here?"

"That's me."

The boy thrust a yellow envelope at him, and opened his book. "Sign there," said he.

"What's this?" asked Josiah, fingering the envelope, "a letter?"

"It's a telegram. Sign there."

Josiah paid no attention to his authoritative tone.

"A telegram!" he cried. And his face turned a dreadful grey that alarmed even the experienced little boy.

"Telegrams don't always mean bad news," he explained, kindly. "Better open it and see. It may need an answer."

Josiah held it out to him.

"You do it. I can't."

And, in truth, his hands were shaking as if with the palsy.

The boy tore it apart. His shrill voice lowered respectfully as he read:

"LIBERTY, N. H., October 26, 1901.

"Received at Clintondale, N. H., 9:22.

"To J. BALDWIN:

"Abbie died at seven o'clock. Come at once.

"ALONZO B. MATHERS.

Josiah nodded his head: "Yes," said he, slowly, "Alonzo B. Mather's; that's her father's name."

The boy stole a scared glance at the figure before him.

"Is it—is it any kin of yours?" he faltered.

"Kin?" exclaimed Josiah, angrily. "Abbie's my wife."

And then he sank down on the bench, and motioned the boy away.

"Go on," he said, thickly. "Go on. I don't want no folks 'round."

The boy thrust his neglected book under his arm, despairingly.

"But ain't there no answer?" he asked.

"Answer?" Josiah repeated. "What answer is there to that? Abbie's dead."

He lunged heavily to his feet and went into the house. The boy watched him close the door before he turned reluctantly away.

"The first woman I meet I'll send over here," he determined, nodding his wise little head. "That fellow oughtn't to be alone a minute. He's like he was drunk, he is."

Josiah had thrown himself into the rocking-chair—Abbie's rocking-chair—by the stove. He cast a comprehensive glance about the room. Her work-basket stood on the table. There

was a pair of his socks, half-darned, unrolled within it. The eight-day clock she always wound on Sunday night, ticked merrily in the corner of the room. Her shaker—

He buried his face in his hands: "It ain't to-day," he said, aloud. "It ain't never."

He sat there for a long time in that attitude of collapse. One hour went by, and another; in them he lived over, day by day, the twenty years of his marriage. Nothing was forgotten; the night his first child was born, the day he, himself, fell from the hay-cart, and was brought to her to care for; those long weeks of his illness, and the times when he had watched by her own bedside. The winters, and springs, and summers, and autumns; he remembered them all.

At length he heard a wagon rumbling along the turnpike. For a second, so persistent is fancy, he thought, "It's her!" as he recognized the approach of the Liberty stage. Then he wrung his great, rough hands together. He rose to his feet. He must go outside and see Luke Marsh. They must make arrangements for the return together. The telegram had bidden him to come at once. Perhaps—his face turned that horrible grey again—they might have to take her coffin with them.

A step sounded on the porch. The door opened. "Abbie?" he shrieked.

He thought his memories, his desires, his passionate grief had brought her image thus to him. But he did not know that he thought this. He voiced it to himself: "It's her ghost."

Was it spirit or woman who ran forward to catch his swaying body? Those arms were real, and no trick of the brain, that threw their dear support about him.

"Are you sick, Josiah?" said Abbie's voice. "What is the matter, husband?"

"It is you!" he declared, loudly.

"Of course it's me. Why, you're all of a tremble. And your hands is as cold as ice. Are you sick?"

"No, I ain't sick. Set down."

"In a minute." She still eyed him anxiously. "You got pa's telegram, didn't you? I come right along with Luke Marsh. I knew, for all they could say, you wouldn't get your clothes out and yourself ready to go back with him, if I wa'n't here to see to you. And I'm glad I come. Ye look as if you'd been through the wars. Luke told me you was all right. And I've been so took up with ma's sickness and death—"

Her mother's name was Abigail. He remembered it now: the only Abbie in the world to her husband, as this one was to him. He broke into a wild, foolish laugh. Mrs. Baldwin stared at him in an increasing alarm.

"See here," he began, catching her by the shawl, "I've been thinking about you the hull morning long. You're the best wife, and the finest cook, and the handsomest lady in the State of New Hampshire. And I don't care who hears me, nuther."

"Josiah Baldwin," said Abbie sharply, "you go right into the other room, and lay down on the bed. I mean to send for the doctor."

"No, you won't. I ain't out of my head. I shan't stir a step till I tell you the rest. I'm the thankfullest man and the best off in the United States of America. I'm going to fat up the biggest turkey they's time for. And we'll have a reg'lar old-fashioned dinner, with nine kinds of pie. I tell you what, I feel like keeping Thanksgiving Day this year."

MORE USES FOR STALE BREAD.

By MRS. L. E. CHITTENDEN.

FOR it will accumulate, in spite of one, unless watched most carefully.

Cutting the bread on the table saves much waste, and the pretty Swiss board, white handled knife, and good, crusty loaf, are rather an attraction than otherwise to the table, especially for breakfast and luncheon.

It is well to remember that sweet, pulverized bread crumbs are much better for all sorts of crumbing than are cracker crumbs; and should be daily browned in the oven, ground through the meat grinder, and then put in a self-sealing jar; or, better yet, in one of the stone pots that have once contained preserves.

A notable housekeeper says she dries her bread and fills a paper sack from the grocery with it, tying up the opening, and she has found that it keeps better in that way than in any other.

In the morning take a tiny end of beefsteak, a lamb chop, ham, or any odd bits of meat, and grind them up; then put them into a small baking dish, cover the top with ground potato,

strew bread crumbs over the whole thing, pour the gravy over it, season well, and bake. Lacking the potato, use bread crumbs alone. Lacking the gravy, use stewed tomatoes, or milk, or water, with more butter.

In a minister's family one entertains all sorts of beings beside angels unawares. One of them recently partook of a rectory luncheon, when the main dish was this baked mince, and he, partaking liberally of it, finally said:

"I don't know exactly what you call this stuff, but it's good; that's sure."

Sweetbreads cut across, dipped in egg and then in bread crumbs, are fine. And any sort of scallop, of oysters, tomatoes, or fish, is much better breaded.

Stuffed tomatoes are excellent made as follows:

Wash the tomatoes, but do not peel, cut out the blossom end and hard core; fill the opening thus made with a savory stuffing, made with dried and grated bread crumbs, butter, salt, onion juice, a little sprinkling of grated ham, chopped cabbage, or anything you happen to have that will add zest to the stuffing. On top of the tomato thus prepared, place a thin cross-cut section of a green pepper corn. Place them in an iron granite or porcelain dish and bake thirty minutes.

Peppers are good stuffed in the same way, with tomato, onion, bread crumbs, salt, and butter, but they should be cut, emptied, and soaked in salt and water all night.

Almost all meats, and vegetables that are generally fried, are quite as good, and much less odorous, if baked in a hot oven.

Egg plant, for example: Peel and cut in cross sections the egg plant, several hours before cooking, and soak in strong salt and water. In the bottom of the baking pan place a spoonful of bacon, or ham fat, or any other dripping; when this has spread over the surface, dip the egg plant slice in egg and bread crumbs, salt, and put a pinch of paprika on each slice, and lay it in the prepared pan until it is full, not letting the slices overlap. On top of each slice put a dot of butter, and bake until crisp and brown, basting with more butter if the slices look dry.

Tomatoes sliced rather thickly, without peeling, after draining may be cooked in this way, also. They are fine for breakfast.

Egg plant soaked, scooped out of the shell, and filled with tomato, bread crumbs, onion, pepper, and its own filling, and then baked, is also very good.

THE BARRED DOOR.

A TRUE STORY.

OUR next door neighbors had a four-year-old daughter who was generally good-tempered and obliging, nevertheless she once displayed a firmness or obstinacy which surprised us until her mother made an explanation.

A young girl knocked at the front door and finding that she was unheard, went to the side entrance. The mother, who was upstairs, did not hear the knock, but the infant at the window calmly observed the state of affairs. As no footsteps from within were heard, the visitor begged the little one to open the door, but an emphatic shake of the head proved that no such action would be taken. The maiden, supposing that the child could not turn the key, or reach the knob, entreated: "Tell your mother I am here." Again the infant shook her head. For several minutes pleadings, cajolings, and warnings were tried, but in vain, and the visitor departed, the mother upstairs remaining ignorant of the whole proceeding. It was a strange exhibition of childish waywardness. The visitor had often petted the tiny doorkeeper, and the little one was generally well-behaved. Her action seemed incomprehensible.

In due time the mother heard of the performance, and then the problem was solved. Materfamilias had promised to take the infant to see her grandmother, the infant reasoned that a visit would delay or postpone her trip, hence she declined to admit the young lady to her dwelling. Our young friend's action was not courteous, but it was logical.

ONE DAY, while Mark Twain was connected with a publishing house, he asked the price of a volume in a book store, and suggested that, as a publisher, he was entitled to 50 per cent. discount. The clerk assented. "As I am also an author," said Mark, "I am again entitled to 50 per cent. discount." Again the clerk bowed. "And as a personal friend of the proprietor," he modestly continued, "I presume that you will allow me the usual 25 per cent. discount; and, under these conditions, I think I may as well take the book. What's the tax?" The clerk took out his pencil and figured. Then he said, politely: "As near as I can calculate, we owe you the book and about 37½ cents. Call again."—*The Standard*.

Church Calendar.



Nov. 1—All Saints' Day. Twenty-first Sunday after Trinity.
 " 6—Friday. Fast.
 " 8—Twenty-second Sunday after Trinity.
 " 13—Friday. Fast.
 " 15—Twenty-third Sunday after Trinity.
 " 20—Friday. Fast.
 " 22—Sunday next before Advent.
 " 27—Friday. Fast.
 " 29—First Sunday in Advent.
 " 30—Monday. St. Andrew, Apostle.

CALENDAR OF COMING EVENTS.

Dec. 1—Dioc. Synod, Springfield.

Personal Mention.

THE REV. A. HAMILTON BACKUS is in charge of St. Mary's (American) Church, Chihuahua, Mexico. Address, 257 Calle Cuarta.

THE address of the Rev. R. M. W. BLACK, rector of St. Bartholomew's Church, Brooklyn, is changed to 1237 Pacific St., Brooklyn, N. Y.

THE address of the Rev. GEORGE F. BREED, D.D., is 328 Mt. Airy Ave., Mt. Airy, Philadelphia.

THE REV. JAMES W. DIGGLES has accepted an election to the rectorship of St. John's Church, Marietta, Pa., where he may be addressed after Dec. 1st.

THE address of the Rev. WALTON HALL DOGGETT, chaplain of the Church of the Angels, Los Angeles, Calif., has been changed to 206 West Ave., 57.

THE address of the Rev. GEO. W. DUBOIS, D.D., is changed from Beedes, N. Y., to Columbus, Georgia, care Miss Fannie Adams.

THE address of the Rev. MARTIN B. DUNLAP, Registrar of the Diocese of Delaware, is now Newark, Delaware. Registrars please address accordingly.

THE REV. ALEXANDER ELLIOTT of Shawville, P. Q., has accepted a call to become rector of St. Paul's Church, Fort Covington, N. Y.

THE address of the Rev. JOHN D. FERGUSON is changed from Plainfield to Soldiers' Home, Kearney, N. J., where he is chaplain.

THE address of the Rev. RICHARD M. HARDMAN is changed from Sheridan, Wyo., to Arkansas City, Kansas.

THE REV. D. C. HINTON should be addressed at 14 Magnolia St., Roxbury, Boston, Mass.

THE REV. EDWIN JOHNSON of Michigan City, Ind., is convalescing from an attack of pneumonia at the Evanston (Ill.) Hospital, but is urged by his physician to seek a warmer climate for the winter.

THE REV. ALEXANDER C. KILHEFFER has resigned the rectorship of St. Luke's Memorial Church, Cleveland, Tenn., and accepted a call to the Church of St. Mary Magdalene, Fayetteville, and Trinity Church, Winchester, Tenn. His address is Fayetteville, Tenn.

THE address of the Rev. C. J. LAMBERT is changed from Watertown to Sherburne, N. Y., where he is rector of Christ Church.

THE REV. W. HOWARD MEARS, rector of St. Philip's Church, Cincinnati, Ohio, has taken charge of St. Stephen's Church, Wilton Place, Cincinnati, in addition.

THE REV. GEORGE BRUCE NICHOLSON of Waterville has assumed charge also of the Church of the Messiah, Dexter, Maine, until a permanent rector is secured.

THE REV. H. C. PLUM has resigned Trinity Church, Granville, N. Y., to become missionary at Kingman and Medicine Lodge in the District of Salina. After Dec. 1st, address Kingman, Kansas.

THE REV. C. E. ROBERTS has accepted the post of assistant chaplain at Nice, France, during the season. Address: 21 Boulevard Victor Hugo.

THE REV. THEODORE SILL RUMNEY, D.D., may now be addressed at 143 W. Coulter St.,

Germentown, Philadelphia, Pa., instead of St. Peter's Rectory, as heretofore.

THE REV. GILBERT VALENTINE RUSSELL is rector of St. Thomas' Church, Methuen, Mass.

THE REV. LAWRENCE SIDNEY SHERMER has become one of the curates in the Church of the Advent, Boston, Mass.

THE REV. MARCUS ALDEN TOLMAN, President of the Standing Committee of Central Pennsylvania, has returned after an absence of several months in England, and may be addressed at Bethlehem, Pa.

THE REV. CHAS. WM. TURNER has resigned charge of St. Peter's Church, La Grande, Oregon, and has received appointment as rector of Grace Church, Menomone, Wis., Dio. of Milwaukee.

ORDINATIONS.

DEACONS.

CONNECTICUT.—On the Twenty-second Sunday after Trinity, in St. John's Church, Salisbury, Conn., by the Bishop of Connecticut, HENRY DAVIES, Ph.D., formerly a Congregational minister, to the diaconate. The Bishop was preacher. Dr. Davies will continue in charge of the parish at Salisbury which parish he has already served as lay reader.

PRIESTS.

MILWAUKEE.—On Sunday, Nov. 15, the Twenty-third after Trinity, at St. Elisabeth's Church, Philadelphia, acting with the consent of the Bishop of Pennsylvania, the Rev. Messrs. FREEMAN PHILIP ARMOND REED and FRANCIS GRENVILLE ILSLEY, deacons, and both recent graduates of Nashotah House, were advanced to the priesthood. The sermon was preached by the Rev. M. L. Cowl. The candidates were presented by the Rev. Wm. McGarvey, and the Rev. Dr. Mortimer. The Rev. Mr. Reed becomes curate at St. Elisabeth's, the Rev. Mr. Ilsley is curate at St. Mark's, Philadelphia.

OFFICIAL.

DIOCESE OF ALABAMA.

Communications intended for the Standing Committee of the Diocese of Alabama should be addressed to the President, the Rev. STEWART McQUEEN, 96 Mobile St., Montgomery, Alabama.

CAUTION.

FITZMAURICE.—Caution is suggested in connection with the Rev. MAURICE OTHO FITZMAURICE, priest of the Church of England, who is supposed to have come to the United States, and who is alleged to have been deprived of preferment by his Bishop after a term in prison. Particulars from Rev. J. E. H. LEEDS, Horetown Rectory, Taghmon, Wexford, Ireland.

SMITH.—Also in connection with the Rev. HENRY EDWARD SMITH, reported to have been deprived of his ecclesiastical preferment in the Diocese of Chester, England, but not known to be in the United States. Same references as the foregoing.

DIED.

NEELY.—Entered into the rest of Paradise, at Bolivar Tennessee, on Oct. 5, 1903, in the 50th year of her age, JULIA AUGUSTA, the eldest daughter of the late Judge Thomas R. and Sarah C. Smith, and beloved wife of James J. NEELY, M.D.

"She openeth her mouth with wisdom, and in her tongue is the law of kindness."

WANTED.

POSITIONS OFFERED.

WANTED.—A good Organist and Choirmaster for vested choir. Must be single, good Churchman, disciplinarian, and trainer of boys' voices. Fine new organ by Estey Company of Brattleboro, Vt. Address: RECTOR ST. PAUL'S CHURCH, Macon, Ga.

ORGANISTS WANTED at once for our numerous country church vacancies. Salaries \$500 to \$720. Good testimonials essential. Write the JOHN E. WEBSTER CO. CHOIR EXCHANGE, 5 East 14th Street, New York, for terms of membership.

POSITIONS WANTED.

COMPANION.—Position as companion, by lady of culture and refinement; good reader, musician, and correspondent. Maryland or Vir-

ginia preferred. Unexceptional references. Address: A.B.C., care THE LIVING CHURCH, Milwaukee.

ORGANIST.—Successful trainer of boys' voices—will accept small salary in good field for teaching piano. PHONASCUS, care THE LIVING CHURCH, Milwaukee.

CATHEDRAL ORGANIST, English trained, Degree; Recitalist, Boy Specialist, requires position; good organ and teaching sphere desired. Apply: F. H. WRIGHT, 523 N. 20th, Omaha, Neb.

PARISH AND CHURCH.

COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. BLOOMER, Montrose-on-Hudson, N. Y.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

Is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to \$750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions*.

MITT BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, \$1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,

General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

A STATEMENT AND REQUEST FOR THANKSGIVING.

Do Churchmen really realize that there are old and feeble clergymen: "Martyrs and Evangelists, saintly maidens, widows who have watched to prayer"; refined, patient, godly servants of the Church who have broken down in her service—inadequately or wholly unprovided for to-day, now, this present time, while thousands of dollars are being given to remotely related objects, or charities which are often unappreciated?

This is a perversion of the Christian idea. It is the Church refusing to practise among her own the Gospel she preaches.

The Church has a National Organization called THE GENERAL CLERGY RELIEF FUND. "It applies no tests, attaches no conditions, requires no payments or membership dues, admits of no forfeitures, but offers its benefits to all clergymen of the Church who may be disabled, whether by age or infirmity, and to the families of all clergymen who die in the communion of the Church."

This is the right way to do it. The clergy are officers of the Church, and the Church undertakes to provide for them. You give to Missions, which is the work of the Church; please give to the General Clergy Relief Fund, which is for the care of the workers of the Church.

Don't confuse this General Official Fund with any other. It is the diversion and scattering of

contributions which keeps us from giving a proper pension to-day.

THE GENERAL CLERGY RELIEF FUND.

ALFRED J. P. McCLURG, Assistant Treasurer, The Church House, Twelfth and Walnut Streets, Philadelphia, Pa.

APPEALS.

AN URGENT APPEAL.

The Ladies' Aid Society of St. James' Church, Wallaceburg, will conduct, on Dec. 1st, a Sample Sale. Donations of money or goods are earnestly solicited from readers of THE LIVING CHURCH.

Inasmuch as our church is greatly in need of funds to meet the interest on our mortgage, we trust our appeal may meet with a generous and hearty response.

If business firms sending donations will include advertising matter, the same will be conspicuously displayed.

Send donations of money or goods to Mrs. T. B. West, Secretary, Ladies' Aid Society, Wallaceburg, Ontario.

BOOKS RECEIVED.

E. P. DUTTON & CO. New York.

Littleton Castle and Other Tales. By Mrs. M. H. Spielman. Illustrated. Price, \$1.50.

The Bad Child's Book of Beasts. Verses by H. Belloc. Pictures by B. T. B.

Nursery Rhymes. Illustrated by E. Stuart Hardy. Price, 50 cents.

Nursery Tales. By L. L. Weedon. Illustrated by E. Stuart Hardy. Price, 50 cents.

Tanglewood Tales. By Nathaniel Hawthorne. Illustrated by H. Granville Fell. Price, \$1.50.

A Wonder Book for Girls and Boys. By Nathaniel Hawthorne. Illustrated by H. Granville Fell. Price, \$1.50.

Studies in English Religion in the Seventeenth Century. St. Margaret's Lectures, 1903.

By H. Hensley Henson, B.D., Canon of Westminster and Rector of St. Margaret's Westminster. Price, \$2.00 net.

The Book of Gnomes. Written by Fred E. Weatherly. Illustrated by E. Stuart Hardy. Price, \$2.00.

THOMAS Y. CROWELL & CO. New York.

The Comedie of Errors. By William Shakespeare. Edited, with Notes, Introduction,

Glossary, List, of Variorum Readings, and Selected Criticism by Charlotte Porter and Helen A. Clarke. 222 pages, 16mo, flexible cloth, gilt top, net 50 cents. 16mo, limp leather, gilt top, net 75 cents. Postage, 5 cents.

HOUGHTON, MIFFLIN & CO. Boston.

The Beauty of Wisdom. A Volume of Daily Readings from Some Ancient Writers for Family, School, and Private Meditation. Compiled by James De Normandie, D.D., Minister of the First Church, Roxbury, Boston. Price, \$2.00 net.

RICHARD G. BADGER. Boston.

The Song at Midnight. Poems by Mary M. Adams, author of *The Choir Visible*, etc. Price, \$1.50.

The Age of Ivory. By Henry Harmon Chamberlin. Price, \$1.25.

A Pilgrim Jew. A Romance by Charles Coke Woods. Price, \$1.00.

Songs by the Wayside. By William J. Fischer, M.D. 12mo cloth, with frontispiece. Price, \$1.25.

The Conceits of a General Lover. By Edward W. Barnard. Price, \$1.50.

The Musician. A Legend of the Hartz Mountains. By Frank Waters. Price, \$1.25.

The Apex. By Thomas B. Gould. 12mo, cloth. Price, \$1.25.

Sonnets of the Head and Heart. By Joseph Warren Beach. Price, \$1.25.

The Barefoot Time. By Adelbert Farrington Caldwell. Price, \$1.00.

The Master-Feeling. The Story of Agatha Peyton. By N. Almirall. Price, \$1.25.

DANA ESTES & CO. Boston.

Three Hundred Things a Bright Girl Can Do.

By Lilla Elizabeth Kelly. Cloth, 12mo.

Fully Illustrated. Price, \$1.20 net.

AMERICAN TRACT SOCIETY. New York.

The Conscience of Roger Trehern. By Evelyn Everett-Green, author of *Aheyn Ravendale*, etc. Price, \$1.25.

FLEMING H. REVELL CO. Chicago.

Dawn in the Dark Continent, or Africa and Its Missions. The Duff Missionary Lectures for 1902. By James Stewart, D.D.,

M.D., etc., African Missionary. With Maps by J. G. Bartholomew.

Work. By Hugh Black, M.A.

THE VIR PUBLISHING CO. Philadelphia.

Manhood's Morning. A Book to Twenty Young Men between Fourteen and Twenty-eight Years of Age. By Joseph Alfred Conwell. New Revised Edition. Cloth. 310 pages. Price, \$1.00 net.

A. C. McCLURG & CO. Chicago.

Glimpses of Truth. By Rt. Rev. J. L. Spalding, Bishop of Peoria. Price, 50 cents net.

GINN & CO. Boston.

Poems of Tennyson. Chosen and Edited with an Introduction by Henry Van Dyke. Price, \$1.50.

Poems of Tennyson. The Athenaeum Press Series. Edited by Henry Van Dyke and D. Laurance Chambers, A.M. Price, 90 cts.

CHARLES SCRIBNER'S SONS. New York.

Colonel Carter's Christmas. By F. Hopkinson Smith. Illustrated by F. C. Yohn. Price, \$1.50.

My Wonderful Visit. By Elizabeth Hill. Illustrated. Price, \$1.50.

An Essay of Edwards on the Trinity. With Remarks on Edwards and his Theology. By George P. Fisher, D.D., LL.D., of Yale University.

EDWIN S. GORHAM. New York.

A Pilgrimage to Bible Lands. By Andrew Gray, D.D. Photographic Illustrations. Price, \$1.25 net.

CALENDARS.

The Girls' Calendar, 1904, Eighteenth Year. Published by the Girls' Friendly Society in America. The Young Churchman Co., Milwaukee, Wis. Price, 17 cents, postpaid.

The Folded Calendar. Lectionary Pages from *The Living Church Annual* of 1904. Price, 10 cents each; three for 25 cents.

PAMPHLETS.

St. George's Church Year Book, 1903. New York.

The Church at Work

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.

ALEX. MACKAY-SMITH, D.D., Bp. Maccay.

Memorial at Holy Apostles—Royersford—Philadelphia Notes—Russian Consul-General at an Ordination—Altar and Reredos at St. James'.

TWO NEW brass tablets are to be erected at the Church of the Holy Apostles, Philadelphia (the Rev. Nathaniel S. Thomas, rector), to commemorate two priests who have served as rectors of the parish of the Holy Apostles and who died in 1902. The first tablet is in loving memory of Charles Dekay Cooper, D.D., who having served in this parish as its first rector with marked ability and devotion from 1868 to 1894, and as rector emeritus from 1894 to 1902, entered into rest October 11, 1902, in the 89th year of his age. The other tablet is in loving memory of Henry Stiles Getz, second rector of this parish, who having ministered faithfully and devotedly in the several offices of assistant, assistant rector, and rector from 1884 to 1899, entered into rest May 18, 1902, in the 76th year of his age. The tablets are almost exactly alike in shape and general design, and although not yet in place, are on exhibition.

LARGE CONGREGATIONS attended the services at old St. Paul's Church, Third Street, below Walnut, Philadelphia, on the Sunday within the Octave of All Saints', because of the announcement that the church would be

closed. Sydney George Fisher has written: "The Church of England clergy were not numerous in Pennsylvania. Up to the time of the Revolution there were never more than eight or ten of them, and four of these were in Philadelphia. They had three churches in the city: First, Christ Church, and afterwards two offshoots from it, St. Peter's and St. Paul's. St. Peter's, founded in 1761, was a sort of colony of Christ Church, and the two were long known as the United Churches of Christ Church and St. Peter's. St. James', a colony of St. Peter's, was added to the union in 1809. St. Paul's, established in 1760, though also an offshoot of Christ Church, was the result of a disagreement, and was never in the union." The Rev. Richard H. Nelson, rector of old St. Peter's Church, who is also in charge of St. Paul's, has granted the temporary use of St. Paul's to a congregation of independent Lithuanians. This is purely temporary, and does not bind either party. These people have been asking occasional use of the building for several years, and now, pending a decision as to the final disposition of the property, the Lithuanians have been allowed the use of the building.

MR. GEORGE C. THOMAS is able to be about the house and it is hoped that a sea voyage will soon be taken. After over 25 years of strenuous service, it is thought that Mr. Thomas will take a year's rest abroad.

THE CONGREGATION of Epiphany Church, Royersford, Pa. (the Rev. A. L. Urban, priest in charge), which church was destroyed recently by fire, is worshipping in a hall. The church and contents were insured for \$4,325. Two boys gave the first money which they had gotten as a prize, toward the new building fund. The parishioners are working with a will to have the church rebuilt.

THE COMPLETE programme for the Interstate Convention B. S. A. has been published in the recent number of *Our Work*. Three Bishops will participate. Notable speakers from the Pittsburgh office and the near-by cities have been secured. The convention promises to be one of far-reaching influence. Letters of approval have been received from several of the Bishops in the Dioceses included in the Convention. It will begin with a meeting for Juniors at St. Matthew's Church, Philadelphia, on Saturday, Nov. 28, and will continue with public services for Seniors and Juniors during Sunday and Monday, and ending with a mass meeting at the Y. M. C. A. Hall on St. Andrew's day at 8 P. M.

THE ANNUAL meeting of the Woman's Auxiliary was held on Friday, Nov. 13, at the Church of St. Luke and Epiphany, Philadelphia. This was an all-day meeting, beginning at 10 A. M., with a celebration of the Holy Communion and addresses by the Bishop

Coadjutor of Pennsylvania and the Bishop of Honolulu. At 2:30 the Bishop Coadjutor of Pennsylvania presided and interesting addresses were made by the Rev. Nathaniel S. Thomas, on "Missions in this Diocese"; by Archdeacon Pollard on "Freedmen"; the Rt. Rev. F. W. Keator, D.D., on "Domestic Missions"; the Rev. F. L. H. Pott, D.D., on "China"; and the Rev. Sherman Coolidge, on "Indians." There was a great attendance of women.

THERE WILL BE a series of four Advent Mission talks given in St. James' Church, Philadelphia (the Rev. William C. Richardson, rector), on the four Mondays in Advent, beginning with St. Andrew's day, at 4 o'clock, by the Rev. Robert B. Kimber.

THE BUILDING FUND of the Church of the Resurrection, Philadelphia (the Rev. Joseph R. Moore, rector), for the new parish house which will be built in the rear of the church, now amounts to over \$10,000. The plans for the building in this parish present a magnificent group, but the rector desires that the money shall be in hand before any new work is begun. The district called "Tioga," is in a neighborhood rapidly being built up with fine residences and the future of this parish is peculiarly encouraging. The sum needed is \$20,000. A mortgage of long standing on the rectory of \$3,000, has been removed.

THE 21ST ANNIVERSARY of the Italian Mission of the Church of L'Emmanuel, Philadelphia, was held on Thursday evening, Nov. 19. Addresses were made by the Rev. Floyd W. Tomkins, D.D., and the Rev. H. L. Duhring, D.D., Dean of the Southeast Convocation.

THE DEDICATION festival of St. Clement's Church, Philadelphia (the Rev. G. H. Moffett, rector), will begin on Sunday, Nov. 22, at 8 P. M. (First Vespers of St. Clement), the preacher will be the Rev. William McGarvey, C.S.S.S. On Monday, Nov. 23 (St. Clement's day), and throughout the octave there will be special services. On Advent Sunday the Rev. H. R. Sargent, O.H.C., will preach in the morning and in the evening. The Bishop of the Diocese has licensed a special Collect, Epistle, and Gospel for use in St. Clement's Church during the octave of the anniversary. The offerings at all the services on St. Clement's day will be for the endowment fund, which amounts to \$9,275.16.

THE TENTH annual meeting of the Local Assembly of the Daughters of the King was held in Grace Church chapel, on Tuesday, November 17. The evening service was conducted by the Rev. W. Arthur Warner, priest in charge, and the address was made by the Rev. Norman Van Pelt Levis, rector of the Church of the Incarnation, Philadelphia.

THE BISHOP OF MILWAUKEE held an ordination at St. Elisabeth's Church, Philadelphia, last Sunday morning, by courtesy of the Bishop of Pennsylvania, as stated in the appropriate column, advancing to the priesthood the Rev. F. P. O. Reed, of St. Elisabeth's, and the Rev. F. S. Ilsley, curate at St. Mark's, both the candidates being canonically connected with the Diocese of Milwaukee. A pleasing feature of the service was the presence of the Russian Consul-General, who, having attended the function of the dedication of St. Mary's Convent at Peekskill, N. Y., had expressed a desire to see an ordination as administered in the Anglican Communion, and accepted an invitation therefore to be the guest of the clergy of St. Elisabeth's on this occasion. The gentleman is M. de Ledyginsky, an elderly and refined gentleman of rank and education, and one amply qualified to represent not only the Russian State but the Russian Church. He expressed his gratification at the opportunity afforded him; while the representatives of

the American Church, for their part, were pleased at the comity, no less than with the cordiality, displayed by the Russian representative.

ON THE NEXT PAGE will be found the illustration of the new altar and reredos which have just been unveiled in St. James' Church, Philadelphia. These were the gift of Mrs. J. Howard Gibson in memory of her deceased husband. The memorial is of Caen stone from France, with the altar of Iowa marble. The connections with the reredos extend around three sides of the chancel and are unusually elaborate. There are 28 statues of stone, of which the principal row of ten is shown in larger detail in the illustrations herein. The work includes the sedalia on the epistle side, as well as the credence of stone built up solid from the floor. The work was designed by Messrs. Cram, Goodhue & Ferguson, and was built by J. F. Whitman & Co. of Philadelphia. The service of dedication of these handsome improvements was held on All Saints' day. There are few if any such works of equal elegance in this country. A large organ for the church is now in course of erection in Boston.

CLERGYMEN'S RETIRING FUND.

THE DIRECTORS of the Clergymen's Retiring Fund Society met Nov. 12th, in the Church Missions House, New York, the Bishop of New Jersey in the chair. The reports of the treasurer and financial secretary showed decided progress during the past year and distinctly encouraging outlook for the future. The receipts were \$19,411.53, and the principal fund has grown to \$202,952.10. Thirty-eight clerical members have been added, making the present number 675, including 44 of the Bishops of the Church. Of this number 267 are annuitants. The amount to be distributed in annuities this month is \$9,895.57, and the percentage of payment to each annuitant has reached 25.3 per cent. on the amount he has contributed to the treasury.

The steady and certain increase of the fund and the growing favor with which the principles and methods of the Society are approved by both clergy and laity, as these principles and methods are becoming better understood, have greatly encouraged the friends of the Society. People are appreciating that as a general principle it is better to aid the clergy in helping themselves than to put them in the position of applicants for benefits to be bestowed "in the discretion of the trustees." There will always be cases where such relief may be properly sought and secured, but this Society aims to encourage the clergy by a small payment each year, in the time of their health and active work, to provide for themselves an annuity as a matter of right secured to them in later life by having made such payment.

The office of the Financial Secretary, the Rev. Dr. Henry Anstie, has been removed from Philadelphia to the Church Missions House, 281 Fourth Avenue, New York, and to him all requests for information and general correspondence should be addressed. The Rt. Rev. John Scarborough, D.D., was re-elected President; Rev. J. Van Vechten Olcott, Secretary; Mr. Elihu Chauncey, Treasurer; and Rev. Dr. W. H. Vibbert, Mr. J. V. V. Olcott, Mr. Francis M. Bacon, Committee on Trust Funds, of which the Union Trust Company of New York is the custodian.

CHURCH TEMPERANCE SOCIETY.

A PASTORAL letter signed by 55 American Bishops has been issued in behalf of the Church Temperance Society, asking that, as far as possible, the subject of Temperance Reform be brought before congregations by the parochial clergy, on the Sunday next be-

fore Advent, and also that where practicable, appeals may be made on that day for pecuniary aid for the Society.

ALASKA.

P. T. ROWE, D.D., Miss. Bp.

The Bishop—Skagway.

A LETTER received recently from Bishop Rowe, dated Sept. 21st, on the lower Yukon, states that the Bishop had just left Anvik, after a two days' visit at that point, a friendly sand bar impeding the steamboat's progress, making this delay possible. All were well at Anvik and the work at Christ Church School and Mission, for natives, Rev. John W. Chapman in charge, was prospering, and the outlook encouraging. A few weeks earlier the Bishop had made a visitation at Nome, and had been able to welcome the Rev. John White, who has recently been sent from the Diocese of Milwaukee, to relieve the Rev. C. H. H. Bloor, now absent on a furlough. When writing, the Bishop was about 250 miles from Tanana, where he will remain until the winter trail is frozen and he can travel by dog team. As the usual supply of fish has failed on the Yukon this season, the Bishop writes that food for his six dogs will be scarce. The Bishop will continue his journey up the Yukon later in the season, visiting Rampart, Ft. Yukon, and Circle, and then crossing over the country to Valdez. He expects to reach this latter place by the first of April. Mr. Chilson, a lay worker, will accompany the Bishop during a portion of his journey, and is now awaiting the Bishop at Rampart, where for the time he will assist the Rev. John E. Huhn, now in charge of that mission.

THE SUNDAY following St. Michael and All Angels' Day was observed by special Harvest Home services at St. Saviour's Church, Skagway (Rev. James G. Cameron, in charge). A special feature of the festival was a flower service held for the Sunday School in the afternoon and the building of a floral cross by the children. Though late in the season there was an abundance of garden flowers still to be had, and these, with autumn leaves and other suitable decorations, made the church and altar beautiful.

A new altar cross with oxydized silver figure, and a new set of eucharistic vessels, given by the Sunday School of St. Michael's Chapel, St. Mark's Church, Philadelphia, and a set of white silk vestments, richly embroidered, from St. Clement's Church, Philadelphia, added much to the dignity of the services. The offerings on the occasion of the Harvest Home were given to the fund for the erection of the proposed See House at Sitka. The work at Bishop Rowe Hospital (Miss Clara M. Carter, Deaconess, in charge), is still most effective for good in the community, and the recent addition of Miss Isabel Emberley, of Boston, to the staff of workers, has enabled the Hospital to give some time to private nursing at the homes of patients as well as attend to regular hospital duties.

ALBANY.

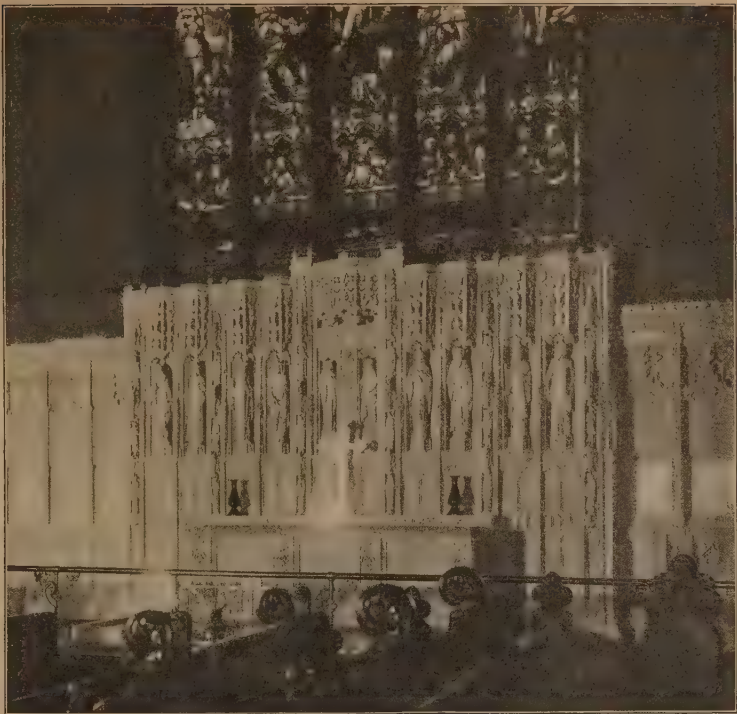
WM. CROSWELL DOANE, D.D., LL.D., Bishop.

Memorials at Cooperstown—Bishop Griswold at Hudson.

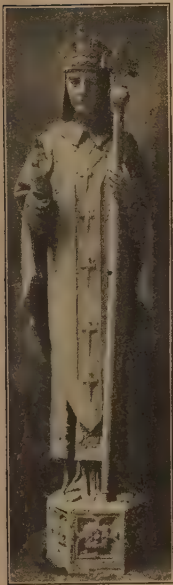
TWO MEMORIALS have recently been added to Christ Church, Cooperstown, where there are already many in honor of former members and parishioners. A Tiffany window, representing "The Angel Charity," has been placed on the north side of the nave near the entrance, in memory of Catherine L. Dodge, by her son, John H. P. Dodge. Mrs. Dodge was a daughter of the late Col. John H. Prentiss, for many years the pioneer editor of the well-known *Freeman's Journal*, of Cooperstown, and who represented his district in Congress in early days. The window was dedicated by Bishop Potter, assisted by



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ALTAR AND REREDOS, ST. JAMES' CHURCH, PHILADELPHIA.

The statues, numbered, are those found in the niches of the Reredos. From left to right their subjects are as follows:

- | | |
|------------------------------|--------------|
| 1. St. Columba. | 6. St. John. |
| 2. St. Edward the Confessor. | 7. Isaiah. |
| 3. St. Thomas of Canterbury. | 8. Aaron. |
| 4. St. John the Baptist. | 9. David. |
| 5. The Blessed Virgin Mary. | 10. Moses. |

the Rev. Ralph Birdsall, the rector of the parish, immediately after Morning Service on the 15th Sunday after Trinity. The second memorial is a tablet of old brass in memory of Mary Morris Cooper Foote, wife of the late Surgeon Lyman Foote, U. S. A., and grand-daughter of Judge Cooper, the founder of Cooperstown. Both Mrs. Foote and Mrs. Dodge were great grand-daughters of Lewis Morris, a signer of the Declaration of Independence. The tablet, which is the gift of General Morris C. Foote, U. S. A., a son of Mrs. Foote, was unveiled and dedicated by a short service on All Saints' Day. J. & R. Lamb are the makers.

A HEARTY welcome was accorded Bishop Griswold of Salina on the occasion of his recent visitation to the parish of Christ Church, Hudson, of which he was, until last February, rector for 12 years. Acting for Bishop Doane, he confirmed 40 candidates, largely men and women, presented by the new rector, the Rev. John F. Nichols. He congratulated the congregation upon the evidences of continued success, notably the cancelling of the indebtedness of \$5,500. In the morning he told of his work in the Missionary Jurisdiction of Salina, and in the evening preached an eloquent sermon appropriate to All Saints'.

THE NEW DEAN of All Saints' Cathedral, Albany, the Rev. H. Russell Talbot, is brother to the Dean of the Women's Department of University of Chicago, Miss Marion Talbot.

ARIZONA.

JOHN MILLS KENDRICK, D.D., Miss. Bp.

Three New Churches.

ST. ANDREW'S CHURCH, Nogales, has been opened for services though the windows are not yet in. It is a beautiful white stone church, costing \$3,500, with seating capacity of 140. There is a basement to be used for Sunday School and general church room. The money has been principally collected in the town. This church owes its existence to a couple of faithful Churchwomen who conducted a Sunday School for years in the absence of any clergyman. From the Sunday School the church has grown.

ST. STEPHEN'S CHURCH, Douglas, is in course of erection. It is being built of white brick, and will cost \$4,000. Most of this amount has been raised in Douglas, which is a new town, with all the vices of a Western mining field. Our people come from all over the country, and are lost to the Church except as we go in and help them. We have a good Sunday School here.

ST. JOHN'S CHURCH (Sweet Memorial Church), Bisbee, is nearing completion, and will cost \$6,000. It will seat 300 people. There is a guild room, choir room, and vestry. The church promises to be one of the finest buildings in Bisbee. The late Dr. Sweet, who was a strong Churchman, collected considerable money for this edifice, and as all was ready and the contract about being let, the Doctor died very suddenly. It may truly be said that Dr. Sweet was the one man to whom we owe our Church strength at Bisbee. Hence the edifice is called "The Sweet Memorial."

At Douglas and Nogales the new churches are void of all church furnishings, and we would gladly receive any second-hand articles from our richer brethren. The Bishop writes: "The congregations at Douglas and Nogales have done all in their power to help themselves. I heartily commend the efforts of the Rev. Joseph McConnell, missionary in charge. The people deserve assistance."

CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

Lectures of the Catholic Club.

THE CATHOLIC CLUB of San Francisco has arranged a course of lectures on "The Sources

of Catholic Doctrine," as follows: Nov. 5th, "The Scriptures," Rev. Herbert Parrish; Jan. 7th, "The Councils," Rev. Walter B. Clark; March 3d, "The Fathers," Rev. W. H. Ratcliff; May 5th, "The Liturgies," Rev. Charles N. Lathrop. These will be delivered in the small dining-room of the Occidental Hotel.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.
CHAS. P. ANDERSON, D.D., Bp. Coadj.

Waterman Hall—Endowment for Grace Church —Sunday School Conferences—Illness of Dr. Matrau—Chicago Lawn.

WATERMAN HALL has installed one new grand piano in the auditorium, and fourteen uprights in the practice rooms of Music Hall, to take the places of the same number of old ones that have been in use. Both the old and new instruments are of the W. W. Kimball Co. manufacture.

THE NEW rector of Grace Church inaugurated a very important movement on Sunday, Nov. 8th. For some time past, the members of the congregation have been gradually moving into localities far removed from the church, and business houses and offices have taken the place of many of Chicago's most beautiful homes. This has made Grace Church really a down town church. Herefore the parishioners have clung to the old home made sacred by many a Baptism, Confirmation, Marriage, Burial, and frequent Communion. But as year after year death makes inroads in the family circle, the parish is faced with a problem to solve for the future that will be very different from that of the past. As Trinity and St. George's Churches to New York, so should Grace Church be to Chicago, well equipped with stately and dignified services, her chimes calling men out of the rushing, strenuous business life into the Garden of God. Within easy reach of the railway centers and hotels she draws many transients to her services. If Grace Church is to continue her down-town mission, her services and her equipment must continue to be of the very best. And to do all this the parish must be liberally endowed. A good start has already been made, for on St. Luke's Day a pledge for \$25,000 was placed on the altar in memory of William Gold Hibbard, and it is earnestly hoped that equally generous offerings may be made, so that by Easter the sum will amount to \$100,000.

THE STUDENTS of the Western Theological Seminary were invited by the Rev. Frank DuMoulin to an informal luncheon at the parish house of St. Peter's Church on Monday last. After the lunch Mr. DuMoulin explained to the students the methods of parochial activity in a city parish.

A MEETING of the different chapters of the Brotherhood of St. Andrew from the parishes along the line of the Burlington Railroad was held in Emmanuel Church, La Grange, on Tuesday evening, for the purpose of organizing a "Burlington local Council."

THE SECOND conference for the teachers of the Sunday Schools of the South Side was held at Grace Church on Wednesday, Nov. 11th. About one hundred teachers were present and listened to an address on "The Content of Religious Instruction," by the Rev. Herman Page. We have the contents of all religious instruction in the Church Catechism, to be filled in by suitable explanations. 1. The life of Christ and the Christian Covenant. 2. The Creed. 3. Duty. Our Duty towards God and Our Duty towards our neighbor. 4. Prayer and the Sacraments. 5. Church History. This gives a clear and definite idea for the teacher and the scholar. The second conference for the teachers of the North Side was held at St. James' Church on the same night. About seventy teachers, representing nine parishes were present. The

subject was "Missionary Work in the Sunday School" and was excellently handled by Mrs. D. B. Lyman, who, after a short explanatory address, converted the meeting into a Sunday School class and gave a lesson on Missionary work in the same manner as it is done in the Sunday School of Emmanuel Church, La Grange. It was a most practical demonstration of how interesting a missionary lesson may be made. A conference for the Sunday School teachers outside of the city on the north shore was held in Christ Church, Winnetka, on Thursday evening. While not as well attended as it was hoped it would be, nevertheless great interest was manifested in the work of the Commission. The Rev. P. C. Wolcott addressed the meeting on the need of definiteness and positiveness of instruction on the fundamentals of the faith.

THE REV. BENJ. F. MATRAU, D.D., for eleven years rector of St. Bartholomew's Church, Englewood, is critically ill at St. Luke's Hospital. His physicians hope that he may eventually recover, but only after a lapse of some months. His wife, as well as the chaplain of the Hospital, are in constant attendance.

AT CHICAGO LAWN, a suburb on the Grand Trunk Railroad south of the city, a mission, after being closed for several years, has been re-opened and placed under Mr. W. G. Way, a student at the Western Theological Seminary.

A CHURCHMAN well known in the southwestern suburbs of Chicago, and who is either the founder of, or one of the first members of St. Andrew's mission, Downers Grove, where he still lives, distinguished himself by an act of singular heroism recently. A would-be suicide, a man, by the way, of goodly stature, had leaped from the Madison Street bridge into the river. A large crowd quickly assembled to watch him, but no member of it seemed moved to go to the aid of the repentant and struggling sinner. Mr. James Pridham, whose office is on the second floor of a building which is separated from the river by a narrow dock, was attracted by the noise, and soon learned its meaning. Without a moment's hesitation he jumped from the window to the dock, pushed to one side men younger and stronger than himself, plunged into the water, and, after a hard struggle, effected a rescue.

The astonishing thing about the feat, aside from the daring displayed, is the fact that Mr. Pridham is 63 years old, is just of the average height, although very slender in build, and has done little or no swimming since the days of his boyhood in Canada.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Stamford—Bridgeport—Diocesan Notes—Church Club.

ST. JOHN'S PARISH, Stamford (the Rev. Charles Morris Addison, rector), has accepted it is stated, a deed of trust from Mr. Walton Ferguson. The income is to be used for the maintenance of the Edwin Ferguson Memorial Building, which Mr. Ferguson erected a few years ago, in memory of his son. It is connected with St. Luke's Chapel, South Stamford. The fund amounts to \$20,000.

CALVARY CHURCH, Bridgeport, the youngest of the parishes of the city, has just completed the first year of the incumbency of the Rev. Hugh P. Hobson. The building has been removed to a more desirable site, and enlarged to meet the wants of the growing congregation. A mixed vested choir was inaugurated on All Saints' Day. The present rector is the first in residence, and there is a bright prospect for the future. At St. Luke's in the eastern part of the city, the place of the late lamented Dr. Maxcy has been taken by the Rev. E. Livingstone Wells, formerly of this Diocese, but lately of the Diocese of Pittsburgh. Mr. Wells' father, whose name

he bears, was, in other years, a well-known clergyman among us.

WE REGRET to learn that the Rev. Haynes L. Everett has resigned the rectorship of St. Paul's, Huntington, to take effect Jan. 1st, 1904. This is rendered necessary on account of impaired health. The period of his rectorship has shown a very marked advance in every way. Mr. Everett having purchased a home in the town, will continue a resident of Huntington.

THE ENGAGEMENT is announced of the Rev. Anson Phelps Stokes of New Haven and Miss Carol Mitchell of Washington. Mr. Stokes is an assistant of St. Paul's, New Haven, and Secretary of Yale University.

THE CHURCH CLUB of the Diocese held its annual banquet at Meriden, on Wednesday evening, Nov. 11. There was a large and representative gathering of the members. The guests of the evening were the Bishop of the Diocese and the Bishop of Honolulu. An address was made by the latter, telling of the work of the Church in his jurisdiction, which is full of promise. A business meeting of the Church Club was held previous to the banquet.

DULUTH.

J. D. MORRISON, D.D., LL.D., Miss. Jp.
Deanery at Grand Forks, N. D.

THE OCTOBER meeting of the Red River Valley Deanery was held in Grand Forks, N. D., on the 20th and 21st of that month. There was a full attendance of the clergy, and a very pleasant meeting was the result. The subjects for the papers were as follows: "The Provincial System," by the Rev. A. O. Worthing of Fergus Falls; "What is the Duty of Priests of the Church in Regard to Efforts toward Christian Unity?" by the Very Rev. H. M. Green of Crookston; "The Ideal Parochial Mission: Its Practical Side," by the Rev. A. R. Mitchell of Hallock; "Its Spiritual Side," by the Rev. Wm. Watson of St. Vincent. Considerable difference of opinion developed in some of the discussions upon the papers, and as a result much interest was manifested by all. At the missionary service on Tuesday evening the Rev. H. S. Webster of Moorhead delivered a helpful sermon on "Individual Responsibility." The next meeting of the Deanery will be held in Detroit, Minn., in the spring.

INDIANAPOLIS.

JOSEPH M. FRANCIS, D.D., Bishop.
Institutional Work at New Albany—Presbyterian Minister Confirmed—Death of A. G. Carnahan.

INSTITUTIONAL WORK, on rather an extended scale, has been undertaken this fall at St. Paul's, New Albany (the Rev. David C. Wright, rector). Miss Beers, a graduate kindergarten, and experienced social worker, has been engaged to superintend the work, with one paid assistant, and numerous volunteer helpers. A free kindergarten is maintained every morning. Night classes are carried on for the teaching of German, raffia or basket weaving, embroidery with special attention to Mount Mellick, and calisthenics. For the boys there is a class in sloyd wood carving, and whittling. On Saturdays, there is an industrial sewing school, also free. This school, in which the Pratt System of instruction is used, has been in existence for two years, and some of the pupils are ready to take orders for plain sewing. No charge is made for the work, but the finished garments are sold, when they are needed, for the wholesale cost of the material contained. That the work was needed in the community is evidenced by the hearty support given on all sides, and the manner in which the public in general are helping to defray the expenses. The rector has also been re-elected president of the Ministerial Association, composed of the ministers of all the denominations.

THE REV. E. D. MARTIN, formerly a Presbyterian minister, and Mrs. Martin, were confirmed in Grace Pro-Cathedral, Indianapolis, on Friday evening, Nov. 13th. Mr. Martin will become a candidate for Holy Orders.

MR. A. G. CARNAHAN, for many years senior warden of St. John's Church, Lafayette, died on the 11th inst. The funeral was held on Saturday afternoon, the Bishop and the rector, the Rev. C. S. Lewis, officiating. Mr. Carnahan was one of the oldest Churchmen of the Diocese and a delegate to the Diocesan Council for a long period.

IOWA.

T. N. MORRISON, D.D., Bishop.
Progress at Ft. Madison.

THE PARISH of Hope Church, Fort Madison (the Rev. Dr. Rudd, rector), is no more. At a regularly called meeting of the congre-



ST. LUKE'S CHURCH, FORT MADISON, IOWA.

gation, on All Saints' Day, it was unanimously resolved to drop the name of "Hope" and to adopt St. Luke's in its place. Thus passes the last indication of the original character of the parish, which was established under what used to be known as "Low Church principles." The rector has secured the gift of some lots for the establishment of a mission church in the West End. The parish was never in a better condition.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.
Brooklyn Notes—G. F. S.—Sunday School Commission—Woman's Auxiliary.

A SOLEMN Eucharist and Benediction were celebrated at St. Martin's Church, Brooklyn (Rev. Frederick W. Davis, rector), on the feast of the patron saint, Nov. 11th. The celebrant was the rector, assisted by Rev. J. W. Hill of Trinity Church, Manhattan, as Deacon, the Rev. H. B. Gorgas as sub-Deacon, the Rev. G. M. Dorwart as Master of Ceremonies, the Rev. H. B. Bryan of the Cathedral as honorary Canon. Milliard's Mass in G was sung.

AFTER A futile effort for a year past to secure a rector, the Church of the Holy Trinity, Brooklyn, has invited the Rev. Loring W. Batten, D.D., rector of St. Mark's Church, Manhattan.

THE CONGREGATION of the Church of the Transfiguration, Brooklyn (Rev. Stuart Crockett, D.D., priest-in-charge), had much cause for their inspiring services of thanksgiving Sunday, Nov. 8th. During the offer-

torium the mortgage on the three lots recently purchased, was burned. The Church of the Transfiguration is a mission of the Cathedral of the Incarnation. The present edifice was purchased a few years ago from the Baptist Society. It has been found inadequate to the needs of this rapidly growing section of the city, hence the movement on the part of the congregation for a new site and building. It is the purpose of the priest-in-charge to direct his efforts toward the erection of an edifice similar to the architectural lines of English rural churches. It is to be a memorial to the late Bishop Littlejohn.

THE PARISH BRANCH of the Girls' Friendly Society in connection with the Church of the Redeemer, Astoria (Rev. Charles H. Webb, rector), celebrated on the 17th of November its tenth anniversary. The Sunday previous a corporate communion was held at which every member attended. In the evening a special sermon was delivered by the Rev. James Clarence Jones, Ph.D., rector of St. Mary's Church. A reception was tendered to the other organizations of the parish on Thursday evening. The record of the branch for the past ten years stands out prominently as the true interest of loyal workers.

ST. AUGUSTINE'S CHURCH, Brooklyn (Rev. George Frazier Miller, rector), a congregation of colored people, has received a generous offer from Mr. George Foster Peabody. The congregation is to raise the amount of \$10,000 by the first of January. On the completion of this fund he will present to the Diocese the deed of the present property on which he holds a large mortgage. The parish has at the present time \$3,500, and has received from members pledges to the amount of \$2,500.

THE SUNDAY SCHOOL COMMISSION held the semi-annual session in St. George's Church, Brooklyn (Rev. W. S. Baer, rector), Tuesday, Nov. 10th. The opening service was conducted by the rector of the parish, who also made an address of welcome. The Rev. William Wiley, President of the Commission, said that the life of the Commission had been full of encouragements and discouragements. The members fail to realize how much there is to be done, so the organization does not accomplish what it should. The Rev. Herbert J. Glover, curate at Christ Church, Brooklyn, E. D., spoke on the subject of "How to Maintain Discipline and Punctuality." He did not believe any rule could be devised, but considered the example of the teacher the great incentive to the scholar. "How to Secure Home Study by the Scholars" was the theme of the address of the Rev. Floyd Appleton. The speaker dwelt on the lesson being presented to the scholar in a clear, definite, and not too lengthy manner, and urged the teacher to prepare a written paper as requested from the scholar. The Rev. Edwin H. Wellman spoke of music, advocating the teaching of the church's best compositions. The Rev. Dr. John Cross spoke of "Teaching About the Church's Missionary Work" in a bright and happy vein, which appealed to all present. The afternoon session closed with an address on "Sunday School Libraries," by Charles H. Fuller. Evening Prayer was held at 8 o'clock, at which time addresses were delivered by the Rev. William P. Evans, rector of the Church of the Resurrection, Richmond Hill, on "The Teacher's Incentive," and the Rev. Frank Page, D.D., rector of St. John's Church, Brooklyn, on "The Sunday School as the Nursery of the Church."

THE 31ST ANNIVERSARY of the Long Island Branch of the Woman's Auxiliary was held in St. Ann's Church, Brooklyn (Rev. Reese F. Alsop, D.D., rector), Thursday, Nov. 12th. The Bishop of the Diocese was celebrant. The sermon was preached by the Very Rev. John R. Moses, Dean of the Cathedral. The report of the treasurer showed, receipts \$4,406.51, disbursements

\$4,227.09, balance \$178.82. The amount deposited in savings bank to the credit of the United Offering for 1904, \$656.08. The offerings at the service were for the completion of the Memorial Fund to the late president, Mrs. Cox. It has been decided to erect a chapel for Indians in the Missionary Jurisdiction of Alaska. At the afternoon session the Bishop made a forceful and eloquent appeal for the strengthening of the colored work in the Diocese. Addresses were also made by the Rt. Rev. Dr. Restarick, Bishop of Honolulu, the Rev. Dr. Pott of St. John's College, Shanghai, China, and the Rev. J. H. M. Pollard, Archdeacon of North Carolina.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

Illness of Rev. C. J. Curtis.

THE REV. C. J. CURTIS was stricken with illness on the evening of All Saints' Day while preaching at St. Mark's Church, Lappon's. He was taken to his home and his condition found not to be serious.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Boston Notes—Church Temperance Society.

THE REV. D. C. HINTON, for three years curate at the Advent, Boston, began his rectorship of St. Ann's, Roxbury, on All Saints' Day. The evening before, a reception was held in his honor, at the parish hall of the Advent, Brimmer Street, several hundred of his friends coming to wish him Godspeed. On behalf of the congregation, the rector, Rev. W. H. Van Allen, presented Mr. Hinton with a purse of gold (\$267.50, for the purchase of books) and with a handsome silver-gilt chalice and paten, in a morocco case. The chalice is set with jewels, and bears the following inscription:

DANIELI CASSELL HINTON PRESBYTERO

VIRO DESIDERIORUM VERO

AMICI SUI PAROCHIAE ADVENTUS BOSTONIAE
D D MCMIII.

CALICEM SALUTARIS ACCIPIAM ET NOMEN DOMINI
INVOCABO.

Mr. Hinton also received a handsome book from St. Vincent's Guild, and some fine linen vestments from other friends of the congregation.

TRINITY CHURCH, Boston, has abandoned the name of Sunday School, and that institution is now known as Trinity School for the "Religious Instruction of the Young." If a pupil is indifferent and careless, the school will be closed to that pupil, not as a penalty, but wholly as a protection to the efficiency of the school. The school year has three terms, viz., Advent term, Lent term, Trinity term, with vacations at Christmas and Easter. The method of religious instruction is to enfold "Jesus Christ, first in the Gospels, second in the history of His Church, and third in the experience of living men." The plan further states: "Provision is also made for definite teaching respecting the *Christian* or *Catholic* Church. At present children know little of the nature of the Church. Children should be taught that the Christian Church is a divine institution."

THE CHURCH OF THE REDEEMER, Chestnut Hill, which has been undergoing repairs for some months past, was opened for service on All Saints' Day. The walls are finished in a delicate green with the ceiling in a warm brown. A new carpet has been laid, and a new brass chancel rail has been placed. Choir stalls have been introduced. The nave has been lengthened twenty feet, increasing the seating capacity about fifty seats. The vestibule has two entrances and a belfry has been added to the exterior, which is greatly improved by this, and other improvements in the front of the church building.

ARCHDEACON BABCOCK presided at the annual service of the Church Temperance So-

ciety, in the Church of the Advent, Nov. 8. The report of the secretary, the Rev. S. H. Hilliard, showed an increased interest in the work, and that it is a legitimate and effective part of the educational efforts of the Church. The Women's Associates have had a very encouraging year at their rooms on Washington Street, where the attendance of the girls has been uniformly good. The night lunches for cabmen during the winter, and the summer tent work, were cited as instances of the Society's work of prevention. The Rev. H. K. Hannah emphasized the need of building up positive institutions, which become a good substitute for saloons. The Rev. W. H. Van Allen stated that in this country, 100,000 die from the results of drink. More money is spent for liquor every year than for food and raiment, and the saloon must be destroyed. It is the duty of good government to make it easy for men to do right, and hard for them to do wrong. The government of this country should make it easy for men to be temperate, and hard for them to be drunkards. The service was well attended, and increased interest in the work of the Society's preventive methods is being shown on all sides.

THE NEW CATALOGUE of the Episcopal Theological School records 1 student as a resident graduate, 13 seniors, 12 in the middle class, and 9 in the junior. There are 5 special students; in all 40, of whom 38 have college degrees.

THE CHURCH Society for the Advancement of the Interests of Labor held a meeting in the parish rooms of the Church of the Advent, Nov. 12. The Rev. W. H. Van Allen presided and described the mission of the Society. Mrs. Kayser, the Secretary and General Organizer, made an address. The Society, she said, endeavored to prevent strikes whenever possible, and had a labor committee to act in an advisory and conciliatory capacity between labor and capital.

AT THE ANNUAL meeting of the Church Home for Orphans and Destitute Children in the Diocesan House, Nov. 12, Bishop Lawrence presided, and the usual reports of the treasurer and secretary were submitted. Seventy-five children are under the care of this home, 24 being admitted during the year and 22 dismissed. The Rev. W. H. Van Allen of the Church of the Advent was made one of the vice-presidents.

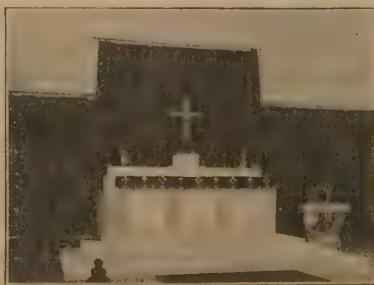
OVER 1,500 persons are engaged in taking the religious census of Boston. The work will be completed in a week or so, and the reports will then be made known. Ward 15 is under the charge of the Rev. W. S. W. Raymond of Grace Church, South Boston; ward 18 in charge of the Rev. George Nat-tress of Wellesley.

MICHIGAN.

T. F. DAVIES, D.D., LL.D., Bishop.

Gift to Church of the Messiah.

AMONG various improvements recently made in the Church of the Messiah, Detroit (Rev. C. H. Mockridge, D.D., rector), is the



NEW ALTAR, CHURCH OF MESSIAH,
DETROIT, MICH.

completion of the stone altar, which for some time has been in an unfinished condition. It has now been rendered beautiful by means of carved and traceried work on the front and two ends. The front is divided into panels separated from one another by carved reliefs of reeds, leaves and vines. A retablo, resting on huge blocks of stone, itself of the same material, has also been set in position, with a neat separate block in the center inscribed with the monogram "I. H. S." This serves as the pedestal for the brass cross. The altar is approached by three steps, all of solid stone. The material, which when rubbed smooth looks like white marble, is from the quarries of Bedford, Indiana. The whole work is erected by Mrs. George Maurice in memory of her father, Mr. Thomas Hopson, who was the first senior warden of the parish. The brass cross is also a memorial, presented by Mrs. James Bleasdale in memory of her husband.

MISSOURI.

D. S. TUTTLE, D.D., LL.D., Bishop.

Burial of Mrs. Davis—Memorials at Kirkwood.

THE BURIAL services of Mrs. Maud Reber Davis, wife of Dean Carroll M. Davis of Christ Church Cathedral, took place from the Cathedral on Nov. 7th. It has been years since so large a crowd of mourners and such a representative one, high and low, rich and poor, has been gathered together under the Cathedral arches. The services were conducted by the Bishop, assisted by Canon Smith. None of the other clergy were in the chancel. Seven men from the Cathedral Chapter were pall-bearers. The hymn, "On the Resurrection Morning," was the processional and when within the chancel the choir sang "Jesus Lover of My Soul," but their voices broke with the pathos of the occasion. The Bishop also could scarcely go through the prayers for grief. The interment in Bellefontaine was witnessed only by close friends and relatives.

A CELTIC CROSS has been erected in the cemetery at Kirkwood in memory of Mrs. Margaret Dooris, and also a Celtic marker in memory of Mrs. Alice Dooris Thomas and her infant daughter. Mrs. Dooris was the wife of the Rev. J. A. Dooris, and Mrs. Thomas their daughter. The ornaments, which were erected by the well-known house of Charles G. Blake & Co. of Chicago, are handsome and Churchly memorials. The sentence of blessing pronounced by the Rev. J. A. Dooris at the dedication was the following:

"In the name of the Holy Trinity—to the Glory of God and in memory of our departed ones, we dedicate these stones.

"May they stand throughout all generations.

"May the Benediction of God fall on all those who pass this Sacred Sign.

"May the Passion of Christ and the Virtue of His Saving Cross avail for all whose eyes fall on this Sacred Symbol of the Holy Catholic Faith, and seek the Merits of the Sacrifice offered thereon.

"May the souls of the faithful, through the Mercy of God, rest in peace. Amen."

Then followed the Nicene Creed, and suitable collects, ending with a Benediction.

MONTANA.

L. R. BREWER, D.D., Miss. Bp.

Tablet at Ft. Benton.

A BEAUTIFUL mural tablet was placed in St. Paul's Church, Fort Benton, on All Saints' day. The inscription, in heavy raised letters, reads:

IN LOVING MEMORY

ELIZABETH DUER WALKER,

DAUGHTER OF

CHARLES E. AND OLIVIA DUER.

OCT. 5, 1880—AUG. 18, 1902.

BLESSED ARE THE PURE IN HEART.

Surrounding the inscription are lilies.

The tablet, of brown Tennessee and pure white Italian marble, is a fine specimen of R. Geissler's art. The Church in this historic city is steadily gaining in influence. The church has lately been thoroughly renovated and electric lights introduced. The rector of St. Paul's is also meeting with encouragement at Havre, a growing town of 4,000, 78 miles distant. All that is needed here is a modest chapel.

NEWARK.

THE FIRST official act of the Rt. Rev. E. S. Lines, D.D., after his consecration as Bishop of Newark, will be a visitation of St. Philip's Church, Newark. This is the only parish in the Diocese for colored people. The Rev. B. Wellington Paxton is now rector. The late Rev. Reeve Hobbie made it his work for the last fifteen years, increasing the communicants from 20 to 160. It is a Catholic parish in ritual and in practice.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Bi-centennial at Elizabeth—Notes.

AN EVENT of importance not only to the thousands of Church people in Elizabeth, but to all the members of the Church in upper New Jersey, was the bi-centennial celebration of St. John's Church, Elizabeth (the Rev. O. A. Glazebrook, D.D., rector). The celebration occurred on Tuesday, Nov. 10th, and was marked by beautiful weather and a large attendance of clergy and laymen from all parts of the Diocese. The festival commemorated the 200th anniversary of the first services of the Church held in Elizabeth. This service was held Nov. 3, 1703, but the actual date this year coming on election day, the celebration was held on Nov. 10th. Elizabeth has the honor of being the strongest Church city in the country, in the ratio of communicants to population, and no one who saw the beautiful Gothic church of St. John's filled with people on the morning of the anniversary could fail to be struck with the great advance in the two centuries since the Prayer Book service was read on Nov. 3, 1703, by the Rev. George Keith and the Rev. John Talbot, missionaries of the Society for the Propagation of the Gospel. After Keith and Talbot had prepared the way, the Rev. John Brookes was sent as the first resident missionary, reaching Elizabeth Town July 15th, 1705. To him is due the early prosperity of the Church there. In October, 1706, he reports to the secretary of the Society that he had "laid the foundation of a Brick church at Elizabeth Town, on St. John the Baptist Day, whose name it bears. It is sixty feet long, thirty wide and twenty one high. It hath nine windows." The church was erected on land given by Col. Richard Townley, whose descendants are still members of St. John's. A parsonage was erected in 1696, and there Mr. Brooke lived until 1707, when he and the Rev. Thomas Moore left for England, having incurred the ill will of the Governor of the Colony for too free a criticism of his conduct. To-day the visitor at St. John's would be impressed by the story of this humble beginning, seeing the church whose striking Gothic tower dominates the main street of the city. There are now nearly 1,200 communicants in the parish, and it can number not only its own people on the roll of the present century, but the hundreds of others in the other parishes organized by the mother church; for, itself the outcome of missionary effort, St. John's has not forgotten its duty to organize missions. The first of these has developed into the large and vigorous parish of Grace Church, where only a week ago a \$100,000 parish house was dedicated. St. John's people organized Grace Church, the corner-stone being laid in 1849. Christ Church was organized in 1853, and Trinity Church in 1859, also by members of St. John's, and all three of these parishes joined in the bi-centennial cel-

bration. The latest child of St. John's is St. Andrew's Mission Chapel, built in 1890 and recently enlarged and its efficiency increased by the erection of a parish building. The services of the bi-centennial began with the Holy Communion at 7:30. Morning Prayer was said at 9 o'clock, and at 11 there was a second celebration. The music was Gounod's *Messe Solonelle*, and for the anthem Handel's "Hallelujah Chorus." An address of welcome was made by the rector, the Rev. O. A. Glazebrook, D.D., and a congratulatory address was then made by the Bishop of New Jersey, while Mr. Warren R. Dix read a historical paper. This traced the history of the parish much as it has been given above, and recounted many interesting facts of later years. The Rev. Mr. Brooke, whose organization of the parish is recorded above, was followed by the Rev. Edward Vaughn, and he by the Rev. Thomas B. Chandler. In July, 1762, a charter was obtained from King George III., which still governs the church, since it was confirmed by the Legislature af-

special musical service, in which the choir of forty voices was supplemented by a large orchestra. The preacher was the Rev. Alexander Mackay-Smith, Bishop Coadjutor of Pennsylvania. It was fitting that these services in a parish where Dr. Langford, the late General Secretary of the Board of Missions, had been rector, should have been marked by a distinct missionary tone, and it is gratifying to know that the large offerings at the various services were all given for the work of foreign missions. St. John's is a prosperous parish, but it has many needs of its own, and the generosity of this action is a striking lesson in missionary activity. The present St. John's, with its beautiful parish hall and its large rectory, needs only a new chancel to make it well nigh perfect, and the bi-centennial was marked by the announcement that now that the debt on the rectory has been paid the efforts of the congregation will be bent towards building the enlarged chancel. In the vestibule of the church, during the services, was a model of the first church



MEMORIAL STATUES, CHRIST CHURCH, ELIZABETH, N. J.

ter the Revolutionary War. The consideration specified is quaint: "Yielding and Paying therefor, and every year forever hereafter, unto us our Heirs and Successors at the Church in said Town on Easter Monday one Pepper Corn, if the same be legally Demanded." In St. John's was held the first convention of New Jersey clergymen, in 1758. In 1766 this convention sent to England a memorial asking that Bishops be given the American Church. Troublous times followed during the Revolution, and then came Dr. Chandler's death in 1790. Since then the rectors have been: The Rev. Samuel Spraggs, to 1794; the Rev. Mr. Radnor, to 1801; the Rev. Frederick Beasley, to 1803; the Rev. Samuel Lily, to 1805; the Rev. John Church-ill to 1826; the Rev. Smith Pyne, to 1828; the Rev. B. G. Noble, to 1833; the Rev. Richard Channing Moore, to 1855; the Rev. Samuel A. Clark, to 1875; the Rev. Wm. S. Langford, to 1885. The present rector, Dr. Glazebrook, has as his assistant the Rev. Brockholst Morgan. Under them the church is more active than ever in its history. There are in the parish two senior and three junior chapters of the Brotherhood of St. Andrew, a Men's Parochial Association, Women's Parochial Society, Girls' Friendly Societies, etc. After the services of Tuesday morning a collation was served, at which speeches were made by a number of the guests. In the evening the church was crowded to the street at a

building. The parish has also many other relics. The baptismal font, for example, was brought from Europe by Cavalier Jouet, one of the original incorporators of the parish. It stands on a marble shaft, and is itself a beautiful piece of marble carving, pronounced by experts to be, in all likelihood, an Italian holy water vessel by one of the early masters. There is also an old communion service. About 1757 George II. ordered a chime of bells and a valuable library for the use of the church, with some plate for the altar, but these were captured by the French.

WITH THIS are shown illustrations of the statues recently erected in Christ Church, Elizabeth (Rev. H. H. Oberly, D.D., rector), in memory of the late Rowland Morewood. These statues have previously been described in these columns. The work is very handsome.

DURING the octave of All Saints the Bishop of the Diocese set apart some beautiful memorials in St. Thomas' Church, Glassboro. The name of the Rev. E. Gaines Nock, a former rector, is commemorated by the gift of electric lights for the church. There is a new organ and floors newly carpeted. The services are at present conducted by Mr. Howell, a student at the Philadelphia Divinity School.

ON ALL SAINTS' DAY a beautiful memorial lectern was consecrated at All Saints' Church,

Trenton, the Rev. Ralph Urban, rector. It bears the name of Mrs. Atterbury, a devout and earnest church woman, and is the gift of her children.

ON SATURDAY, Nov. 7th, a conference of officers and others interested in the work of the Junior Auxiliary was held in the Associate Mission House at Trenton. Methods of work and study were compared, and the members of the conference went back to their work with renewed interest and zeal.

AT ST. JOHN'S CHURCH, Somerville, the choirs of that church and of Holy Trinity, New York, assisted by a large chorus from Plainfield, gave a special musical service on Thursday, Nov. 12th. Stainer's "Daughter of Jairus" was sung, and there were four anthems appropriate to All Saints. The rector, the Rev. Charles Fiske, has been preaching a series of sermons since All Saints on "Life Beyond the Grave."

THE RECTOR of St. Bernard's Church, Barnardville, the Rev. T. A. Conover, with the assistance of his two curates, has established missions in the whole region near his parish church. On St. Luke's day the Bishop visited St. Mark's, Backing Ridge, one of these missions, and held a confirmation. St. Mark's is an old established mission, started fifty years ago by the Rev. Dr. Rankin, then rector of St. Peter's, Morristown, but since fallen into desuetude. The building of the Barnardville church has revived this mission. The chapel has been enriched by the gift of a beautiful chancel window, from Mr. and Mrs. Haley Fiske of New York. Mr. Conover also has a thriving mission at Millington, where he hopes soon to build a chapel. Services are also held at four or five other points, and at the "farm school" near Gladstone. This school has had a most steady and encouraging growth. Twenty or thirty boys can be accommodated now in the house, which has been enlarged recently.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Toledo Notes—Cleveland Notes.

MRS. S. S. HUBBARD has contributed jewels for decorating the chalices in St. Mark's, St. John's, and Calvary Churches, Toledo.

THE 15TH CENTURY sacred play by Monk Dorland, adapted to the American stage by Mr. Frohman and called *Everyman*, has lately been presented in the Valentine Theater, Toledo, under the auspices of Trinity Church. It has had a great run in New York and London, and it is the first of its kind to reach Toledo. All the characters except Everyman himself spoke only in monotone, and he was represented by a woman who seemed to feel every word.

THE REV. GEORGE F. PENTECOST, the noted evangelist, is holding meetings in Toledo, which are largely attended. In talking of the Philippines and his trip through the islands he said: "I met there the Rev. Walter C. Clapp, formerly of Toledo. He is a splendid Christian gentleman. I understand he is doing missionary work among the Igorrotes, who, by the way, are a fine class of men. They are, however, a race of pagans and never succumbed to friar or Spanish rule. They are certainly capable of being converted to Christianity."

OF THE THREE delegates from the state of Ohio to the Convention of the Brotherhood of St. Andrew held in Denver last month, two were from Cleveland. At the meeting of the Local Assembly held Friday evening, Nov. 6th, at the Cathedral House, interesting reports of the Convention were presented by these two men, Mr. J. T. Pardee and Dr. George R. Goulding. New interest in the work of the Brotherhood in Cleveland is being aroused, and a more hearty participation in the "Forward Movement" here is shown by the pledges made for its financial support and in plans for reviving dormant chapters

this winter. The annual corporate Communion of all the local chapters will be held at Emmanuel Church on Nov. 29th, the Sunday preceding St. Andrew's Day, at 7:30 A. M.

THE REV. WALTER E. BENTLEY, General Secretary of the Actors' Church Alliance, spent Sunday, Nov. 8th, and a part of the following week in Cleveland. On Sunday he spoke on "The Church's Duty to the Theater," and the Work of the Actors' Church Alliance, at All Saints' Church, Trinity Cathedral, and St. Paul's Church, East Cleveland. On Tuesday afternoon a chapter of the Alliance was organized by Mr. Bentley, at a meeting of those interested in the work, at Trinity Cathedral House. The Rev. Dr. Chas. D. Williams, Dean of the Cathedral, was elected President. The Rev. W. Rix Attwood was elected Dean of the local chaplains, and Mr. F. W. Bliss a delegate to the next annual convention of the Alliance. The chapter starts out under favorable auspices, and should be a power for good in bringing the churches of Cleveland into closer touch with the actors' life, for their mutual benefit.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

City Notes.

THE ANNUAL sermon in behalf of the Pittsburgh Branch of the Guild of St. Barnabas for Nurses was preached in Trinity Church on Sunday evening, Nov. 8th, by the Rt. Rev. L. R. Brewer, D.D., Bishop of Montana.

THE CLERICAL UNION had its November meeting on Monday, the ninth, in the parish house of St. Peter's Church, when at the invitation of the rector of the church, the members were addressed on the subject of the Incarnation by a prominent Baptist clergyman of the city, Rev. William A. Stanton. About twenty clergymen were present, and the address, which was devout, scholarly, and interesting, was very favorably received, and the occasion was a most enjoyable one.

THE MEMBERS of the Woman's Auxiliary of the city and others assembled on Thursday morning, Nov. 12th, in Trinity parish house, to participate in the first of a series of "Missionary Morning Talks," which have been inaugurated under the chairmanship of Miss E. S. Wade. The subject chosen for the initial meet was Alaska, and two papers were read, one by Mrs. E. M. Paddock of Allegheny, covering the physical nature of the country, and its needs; and the other by Miss Wade of Oakmont, telling what the Church had accomplished in the past and is now doing to meet those needs. At the conclusion of the reading of the papers, an informal discussion was held, and a few additional points of information concerning some of the workers were supplied. The next "Talk" will be held in January, when the subject for consideration will be China.

THE REV. F. E. J. LLOYD, D.D., of Uniontown will be the preacher at a mission to be held in the Saint Mary Memorial, Pittsburgh, from Monday, Nov. 30th, to Sunday, Dec. 6th. There will be three services daily, Holy Communion with Meditation, at 7:45 A. M.; Service of Instruction at 4 P. M.; with a special service, sermon, and Question Box, at 7:45 in the evening.

PORTO RICO.

JAS. H. VAN BUREN, D.D., Miss. Bp.

The First Lay Reader.

MR. H. B. LEWIS, late of St. Luke's, Ypsilanti, Mich., who has large interests in Cuba and is at present engaged in developing them, has been licensed by the Bishop of Porto Rico as lay reader in the Province of Santiago du Cuba, and will exercise his office as lay reader among his own men on his own plantation, during the winter. Mr. Lewis is the first lay reader appointed by our Church in Cuba. He is an enthusiastic

Churchman, the son of a clergyman, and he regards the opportunities for our Church in Cuba as very great indeed.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Woman's Auxiliary—St. Mark's Anniversary—Churchman's League—Charleston Notes.

THE SEMI-ANNUAL diocesan meeting of the Woman's Auxiliary was held at Grace Church parish house, Charleston, on the afternoon of Nov. 7. The meeting was largely attended. The city clergy were present, and Bishop Capers presided, and made the opening address. Rev. L. G. Wood, rector of St. Paul's, gave a most interesting account of the recent Missionary Council in Washington, which he attended.

ST. MARK'S PARISH (colored), Charleston, (Rev. E. N. Hollings, rector), has just celebrated its 25th anniversary by a series of thanksgiving services, from Nov. 7th to 10th. On each day there was an early celebration, and other services later. On the 22d Sunday after Trinity special anniversary services were held, Bishop Capers preaching. He had preached at the consecration of the church in 1878, and in his sermon he referred to that circumstance, and congratulated the congregation on the progress of their parish during the 25 years of its existence. At 4 P. M. an address was made to the members of the Sunday School by the Rev. W. M. Jackson (colored), priest-in-charge of Calvary Church, Charleston, and Church of the Epiphany, Summerville. At night the Rev. H. J. Mikkell, rector of the Church of the Holy Communion, preached.

St. Mark's parish was organized in 1865 and incorporated by Act of Legislature in 1866.

ON THE EVENING of Nov. 10th, a meeting was held at St. Michael's parish house, Charleston, to form a "Churchman's League." The Rev. L. G. Wood, rector of St. Paul's, presided, and Mr. C. L. Bissell acted as secretary. Committees were appointed to draft a constitution, and to confer with the Churchmen of the city on the importance and benefits of the League, with a view to increasing the membership, after which the meeting was adjourned to Nov. 23d, when reports from the committees will be received.

ST. PAUL'S CHURCH, Charleston, has recently received, from two members of the Church Guild, a pair of handsome cut-glass cruets.

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THE GREENVILLE Convocation held its session in Trinity Chapel, Clemson College, from Nov. 3d to Nov. 6th, with Bishop Capers and eight of the clergy in attendance. The opening sermon was preached by the Rev. A. R. Mitchell, Archdeacon of the Convocation, and the subjects discussed were "Duty of the Clergy to present the claims of the Church's Ministry," and "How the Church May More Efficiently Influence the Rural Districts."

At a MEETING of the Sunday School Institute, at St. Michael's parish house, Charleston, on the evening of Nov. 2d, an address was made by Bishop Beckwith of Alabama, on the method of instruction as set forth in his "Trinity Course." At the close of the address, an informal reception was tendered the Bishop in the guild room, where light refreshments were served.

A SHORT TIME ago, Christ Church Guild was organized in Christ Church, Greenville (Rev. A. R. Mitchell, rector). Two chapters, the Chancel Chapter and the Church Orphanage Chapter, have been formed in the Guild, the latter to work for the Church House Orphanage, Charleston. The special work of the Guild at present is the ornamentation of the interior of the church, which work will probably be completed by Christmas. Through the efforts of some of the ladies of the parish, the tower vestibule has been tiled and calsumined. In loving memory of a devoted Church-woman and former Sunday School teacher, the following handsome memorials are about to be placed in the Sunday School building: An altar cross, vases, book-rest, credence table, and chancel rail. The building has been greatly improved lately by gas-fixtures, carpet, and altar cloths, the gift of the Little Helpers. St. Andrew's Mission, Greenville, is in an encouraging condition, the services are well attended, and the Guild is busy raising funds for the chapel; \$1,000 has been raised so far, and the congregation hopes to lay the corner-stone in the spring. The lot has been paid for, and, when a charter was secured from the Secretary of State, Bishop Capers organized the mission, appointed a warden, secretary, and treasurer, who will act as trustees for the mission till it becomes an organized parish. A second mission will be begun soon in the northeastern part of the city, to be known as St. James' Mission. A church building, with a lot 150 by 200 feet, has been purchased from the Baptists for \$1,000. An organ has been given to the new mission, and it is hoped that kind friends will furnish the chapel in a Churchly manner.

THE LAST of a series of memorial windows has been placed in the Church of the Good Shepherd, Yorkville (Rev. J. C. Johnes, rector). It is in loving memory of Col. and Mrs. W. B. Wilson, who were devoted and life-long members of the parish, and is the gift of their children. The subject is "Christ and Nathaniel," and it is the work of Mr. R. Geissler of New York.

THE REV. W. B. GORDON having resigned as Archdeacon of the Second Missionary District, Bishop Capers has appointed Rev. W. H. Barnwell in his place.

SOUTHERN OHIO.

T. A. JAGGAR, D.D., Bishop.
BOYD VINCENT, D.D., Bishop Coadj.
Deanery at Dayton.

THE OPENING SERVICE of the fall meeting of the Convocation of the Dayton Deanery was held in St. Andrew's Church, Dayton, on the evening of Nov. 10th, with sermon by Archdeacon Edwards on the subject of "Preaching." The next morning there was an early celebration in Christ Church, followed by a business meeting. The missionaries made their reports, which were encouraging, especially that of St. John's, Dayton, and an apportionment for diocesan missions to be raised by each parish and mission in the Deanery was adopted. The members on invi-

tation adjourned to the National Cash Register Works, where they partook of a bountiful lunch and afterwards listened to an address with stereoscopic views by President Patterson of the works on the "Problems of the Church and the Community." In the evening a missionary service was held in Christ Church. A very large congregation was present, and the music was very uplifting, being rendered by the combined choirs of St. Andrew's and Christ Church. The sermon was by the Rev. Frank H. Nelson of Cincinnati, on the text, "Ye are the salt of the earth." On Thursday morning, a Quiet Hour was conducted by Archdeacon Edwards. A paper on "What sort of Ritual does this Age Require?" was read by the Rev. C. E. Oswald of London, Ohio. The Rev. A. J. Wilder of Springfield read a paper on the subject, "What Sort of Preaching does this Age Require?" Both papers elicited a very helpful discussion.

THE REV. W. G. MCCREADY, D.D., of Maysville, Ky., has taken charge of the mission at Manchester, Ohio, where he officiates on two Sunday afternoons each month.

SPRINGFIELD.

GEO. F. SEYMOUR, D.D., LL.D., Bishop.

Illness of Rev. J. C. White—Progress at Lincoln.

THE REV. JOHN CHANLER WHITE, Secretary of the Diocese and rector of East St. Louis, has been seriously ill with a threatened attack of typhoid fever. For over a week he was confined to his bed with a raging fever, but fortunately the attending physician was enabled to break it and Mr. White is improving slowly. Mr. White has almost broken down his health under the severe strain of work in his large field, with the addition of the relief work he has done since the flood last June.

THE CHANCEL of Trinity Church, Lincoln (Rev. W. N. Wyckoff, rector), has been extended so as to accommodate a boy choir. The choir of eighteen boys and six men was admitted in the presence of a large congre-

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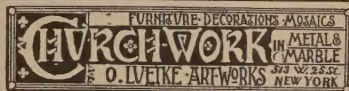
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gation, the form in the *Church Calendar* being used. Ten communicants have been admitted to the Confraternity of the Blessed Sacrament, and a chapter of the Brotherhood of St. Andrew, numbering fourteen, has been organized. The rector has charge of St. John Baptist mission at Elkhart, being ably assisted, by Robert Henry Fairburn, who came into the Church from the Methodist body, recently. A mission has been organized at Mt. Pulaski with nineteen communicants. This mission, St. Agnes', will apply for admission at the next Synod. Within the four and one-half months of the present rectorship there have been 25 Baptisms and 12 Confirmations in the home parish, and 14 Baptisms and 16 Confirmations in the missions, and one received from the Roman communion. For all of which may God's Holy Name be praised!

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

Memorial Service at Memphis.

THE ANNUAL All Saints' day service was held in Elmwood Cemetery, Memphis, in commemoration of the two priests and five sisters who gave up their lives in caring for the yellow fever sufferers in 1878. This annual service was begun by the late Dr. Patterson, and after part of the funeral service, Creed, and hymns at the graves of the sisters, the other graves are visited as requested, where a commemorative prayer and a hymn is sung and flowers deposited.

WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

B. S. A.—St. Monica's League.

ON MONDAY EVENING, Nov. 2d, a meeting of the Local Assembly of the Brotherhood of St. Andrew was held in St. John's parish hall, the special object being to hear reports from the delegates to the late national convention at Denver. The delegates were Col. Cecil Clay of St. Andrew's Chapter, Mr. Irving Townsend of St. Stephen's, and Mr. H. K. Gibson of St. Paul's. The attendance was large, representing nineteen chapters. Mr. Gibson gave a comprehensive report of the proceedings of the convention, describing the services and conferences. Col. Clay took for the subject of his address, "Courage, Zeal, and Enthusiasm," which he urged the chapters to adopt as their standard for the coming year. Mr. J. C. Astrado of the San Francisco Assembly was present, and gave his impressions of the convention, and of Brotherhood work in California. The President, Mr. Saltes, urged that efforts be made for a fuller attendance than usual at the annual meeting, Nov. 30. Trinity Chapter of the Brotherhood has rented a house at the corner of New York Avenue and Fourth Street for a mission in the northern part of the parish. The interior of the building has been fitted for a chapel and Sunday School room, and services will be held on Sunday afternoons. It will be known as St. Agnes' Chapel.

AN INTERESTING meeting of St. Monica's League, an auxiliary to the work of the Colored Commission, took place at St. John's parish hall on Tuesday, Nov. 10th. Archdeacon Pollard of North Carolina gave an account of the work among his people in that Diocese, and told of its special needs. The Rev. Mr. Tunnell, warden of King Hall, spoke of the mission for the colored people in Anacostia, of which he has charge, and the Rev. Mr. Livingstone, who has recently taken charge of the colored congregation at Port Tobacco, Charles County, Md., in the Diocese of Washington, made an appeal for aid in building a church which is the great need there. The Rev. G. C. F. Bratenahl, rector of St. Alban's, also told of the work for this people, conducted at two points in his parish.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.

Death of James Woodbridge.

A PROMINENT layman of St. Luke's Church, Kalamazoo, Mr. James Woodbridge, died suddenly on Nov. 2nd. Mr. Woodbridge was interested for a long term of years in the Sunday School work of the parish, and as such administered its finances. He was the father of Prof. Frederick J. E. Woodbridge of Columbia University.

WESTERN TEXAS.

JAS. S. JOHNSTON, D.D., Miss. Bp.

Death of Rev. Wm. Stokes.

THE DEATH of the Rev. William Stokes occurred on Monday, Sept. 13th, at Rossville, Texas. Mr. Stokes had only a few months previously become missionary at Boerne, and prior to that was, for nearly 15 years, rector of the Church of the Nativity, Water Valley, Mississippi, and for a short time in charge of Christ Church, Oak Cliff, Dallas, Texas. He was graduated at the University of Kentucky, and was ordained as deacon in 1887 and as priest in 1890, both by the late Bishop Thompson of Mississippi.

CANADA.

Church Burned in Ottawa—News of the Dioceses.

Diocese of Ottawa.

ST. LUKE'S CHURCH, Ottawa, was badly injured in a fire which broke out about 10:30 on the night of Nov. 7th. The interior was

BAD HABITS.

IMPROPER FOOD OFTEN LEADS TO TOBACCO AND DRINK.

Improper food creates abnormal tastes and there are many cases on the medical records where the liquor habit and tobacco habit have been caused by wrong food and have easily been cured by the use of the scientific food Grape-Nuts, which so thoroughly nourishes and rebuilds the nerves that they stop the cry for stimulants.

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"Last May I was so run down I only weighed 111 pounds and realized that I must stop smoking and stuck to it for about 10 days, but was so nervous and out of sorts my family told me I had better go back to smoking as it was impossible to live with me. It was just about this time my wife brought a package of Grape-Nuts on the table one morning and as I could eat nothing else she induced me to try a little of that. So I took a teaspoonful of it and, strange to say, it tasted good and by the time I had it down I knew it had gone to the right spot, so I took some more and it was the first food I had relished for weeks.

"So I kept up the use of Grape-Nuts and as my appetite came back added other foods and I am now back to my old weight of 133 pounds, never felt better in my life, and, strange as it may seem, I have no further craving for the tobacco and I thoroughly believe that only the courage and ambition I got out of the food Grape-Nuts has given me the strength to quit smoking. If everyone knew the power of this wonderful food you would not be able to build a factory big enough to supply it." Name given by Postum Co., Battle Creek, Mich.

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destroyed and the front portion of the roof collapsed, but the walls are left standing. An insurance of \$4,000 will cover the loss. The origin of the fire is a mystery. It began in the basement near the heating apparatus, but there was no fire in the furnace. The church is mortgaged to the extent of \$4,500, and the parishioners have found it difficult to make both ends meet. It is thought that outside help will have to be sought if the church is to be rebuilt. It was erected in 1839, the corner-stone being laid by the late Dean Laurer.

By the terms of the new commission issued by Bishop Hamilton to his rural deans, a rural dean is required to visit each parish in his deanery once a year, and the matters to be inquired into by the rural dean at each visit largely cover the whole administration of the parish. The plan has received the approval of the clergy of the Diocese.—At the CONFERENCE held by Bishop Hamilton at Pembroke, in October, all the clergy of the deanery were present with one exception.

Diocese of Toronto.

THE annual dedication festival of the Church of St. Mary Magdalene, Toronto, was celebrated Nov. 8th, and the services were continued through the following week.—THE 56th anniversary of the consecration of the Church of the Holy Trinity, Toronto, was celebrated Oct. 27th. The musical portion of the service was well rendered.—THE NEW Deaconess' Home, Toronto, was formally opened Oct. 28th. Nearly every church in the city was represented among the hundreds of friends of the institution who attended the reception. They were received by the Head Deaconess. The Bishop was present and spoke in high terms of the work done by the Deaconesses, not only in Toronto but throughout the Dominion.

AT the ANNUAL Convocation of Trinity College, Oct. 21st, among other business, the constitution was amended to provide that any subscriber of \$500 should be eligible for election as a life member.—A VERY encouraging report of the work under the supervision of the Sisterhood of St. John the Divine was read at the recent meeting of the friends of the Sisterhood. A Church Home for old men and women, a free dispensary, and St. John's Hospital for women are some of their good works.

Diocese of Montreal.

THE Church of St. John the Evangelist, Montreal is being much improved by the beautifying of the chancel, although the work now being done is not to be permanent. When the church was built thirty years ago, nothing was done to decorate the chancel, the stone walls being simply tinted for the time being, as it was thought that the permanent decoration would not be long delayed. Time passed and nothing being done, the walls became stained and disfigured. It has now been decided to plaster, tint, and stencil in some pretty design this portion of the church in the meantime, until the permanent improvements can be made. A wainscoting of marble, surmounted with copper panels, has been spoken of for the future, but nothing has yet been decided. During the past few years the church has been enriched by the erection of a magnificent rood screen of marble, Caen stone, and wrought iron, the top of which is ornamented by a Calvary group, the figures being the work of the Oberammergau peasants. Recently, a set of seven sanctuary lamps was placed in the chancel before the high altar. A Renaissance pulpit in the nave and a charming little baptistery near the south door are improvements of late years.—At a LARGE meeting of the local chapters of St. Andrew's Brotherhood in the Synod Hall, Montreal, it was arranged that a corporate communion should be held in Christ Church Cathedral, Nov. 29th, the Sunday preceding St. Andrew's Day.—THE RIGHT REV. J. C.

CORFE, Bishop of Corea, is expected to visit Montreal shortly, and will be at the Church of St. John the Evangelist during his stay. Dr. Corfe has been Bishop of Corea for over twelve years. He was formerly chaplain-general in the British Navy.

Diocese of Quebec.

IT WAS decided to be best to have the meetings of the St. Francis District Association held the first week in Advent; it would not be possible in consequence to have the daily services usually conducted in each parish at that time.—THE FOUNDATION stone of the new church at Montmorency Falls was laid Oct. 19th, the Dean of Quebec and the Rev. Canon Balfour conducting the service. It is hoped that the church will be ready for the opening service on the fourth Sunday in Advent.

The Magazines

THE *Edinburgh Review* for October is more than usually interesting: (1) "The Pontificate of Leo XIII.," a keen review of the late Pope's diplomacy, which contains incidentally an interesting resume of the events leading to the condemnation of Anglican Orders; (2) "Modern Spiritualism," in which the conclusion of Myers' recent work on Science and the Future Life is adversely criticised; (3) "The Emmet Insurance," an analysis of the causes of the Irish insurrection of 1803; (4) "Turner," whose greatness is defined as lying in the appeal which his paintings make to the imagination; (5) "The Revelations of Radium," shown to threaten a revolution in scientific ideas of the ultimate constitution of matter; (6) "Pierre Loto: An Appreciation"; (7) "Christopher Columbus and the Discovery of America," a review of new data given in J. B. Thatcher's recent work; (8) "The Truth about the Army," in which the British War Department is defended against much recent criticism; (9) "Bohemia and the Austro-Hungarian Empire," an historical explanation of the present opposition of Slavic and German interests in Austria; (10) "The Collected Poems of William Watson," whose technique is acknowledged to be admirable, but who is recommended to look more to his heart before writing; (11) "Oxford in 1903," which pleads for more endowments and for more inspiration among its members of pursuit of truth; (12) "Politics and Parties," a review of the present state of British politics. Mr. Chamberlain's views on protection are condemned.

THE October *Quarterly Review*, the most stately and by no means the least interesting of British magazines, is, as usual, full of food for various tastes: (1) "Sophocles and the Greek Genius," a highly commendatory review of Jebb's great edition of that poet; (2) "The Religion of Napoleon I.," which throws doubt upon his having possessed any serious belief in Christianity;

Deafness Cannot be Cured

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(3) "The Novels of Henry James," who is described "as one of the finer voices that may be heard telling the future for what sort of things our time cared"; (4) "Our Orchards and Fruit Gardens"; (5) "The 'Time-Spirit' in German Literature," said to tend in the opposed directions of social revolution and political nationality, hurried, riotous, and non-creative, but promising better things; (6) "Pope Leo and His Successor," suggesting that Sarto's election represents weariness with Leonine diplomacy; (7) "The Reign of the Engineer," treating of recent mechanical advances and of technical schools; (8) "Macedonia and the Powers," a careful retracing of events issuing in the conclusion that only a miracle can bring a peaceable solution; (9) "La France et Les Congrégations," to which is appended a straightforward account of the suppression of Douay College, by Abbe Gasquet; (10) "Mr. Morley's Life of Gladstone," highly appreciative and very interesting; (11) "The Cabinet and the War Office," a severe criticism of failure to preserve harmony between British political policy and military strategy; (12) "Retaliation and Reciprocity," decidedly against the policies advocated by Chamberlain and Balfour.

A VIVID IMPRESSION OF THE GRAND CANON OF THE COLORADO.

I HAD seen the Grand Cañon, and was seeing it still in my mind's eye, and mayhap always will in the future. I had seen it red as blood, and yellow as saffron in the afternoon light, with purple haze clinging to its gaunt flanks and deepening in its ravines. I had seen it under the full glare of the Arizona day, with its infinity of palisades, pinnacles, long terraces, great plateaus buttressed round with ancient ruins of the cliffs, frowning walls all drawn clear and plain before me, but intangible, unlearnable, and immeasurable still. And it had faded slowly away from me into the gray moonlight and become a mile-high vacant wall; then put itself together piece by piece again, as the red dawn crept into it. Then I had dropped down into it by a zigzag trail 3,000 feet, which is only half way, and sat with my heels dangling over fearful bottomless places where the sun never comes, and looked back at the yellow heights, golden in the first morning sun above the shadows; and listened to the rocks falling, falling, with hollow echoes, as the night frost melted away. Hours and hours went in merely sitting very still and looking into it, trying to make the opposite brink look ten miles away, as it is; trying to imagine how the whole city of New York would look scattered along on its terraces, after one had succeeded in picking out its buildings with a telescope; trying to learn it, to be familiar with just one little span of it; thinking of the eons and eons the river took to fashion it, of the brave dare-devil who, with canoes and other dare-devils, first went through it to explore, knowing not how many Niagaras lay in his path, nor if, as the Indian legend said, the river ran sometimes under ground, nor anything about it save the one fact that, once started, he could never turn back. And after all, though I have seen it and felt it (and no man could ever learn it) and will remember, still to tell it or describe it to another who has not seen is as impossible as though Pegasus and I had never reached it by a thousand miles. After all, my wooden-legged engineer had been as lucid as I or any other man could be when he'd characterized it in his one sentence.—From "The Southwest from a Locomotive," by Benjamin Brooks, in Scribner's.

TO NEGLECT public worship is to dishonor God, to withhold what is His due, and to violate our highest instincts.—Canadian Churchman.

WHY MACEDONIA REBELS.

SO FAR AS mere outrage and excess go, there is probably not much to choose between Bulgarian *Komitadji* and Turkish irregular. The whole land is savage. Brute slaughter and rapine appear everywhere. It is easy to make a case for either side. The worst excesses are undoubtedly by Moslems. Nothing can exaggerate, and no words that can be printed can describe, the woe and horror of the past six months in Macedonia from Turkish troops, regular and irregular. Not all that is told is true, but enough is true to make worse horrors than any man dare tell. But Turkish oppression has this about it that it breeds madness. There is a righteous insanity which oppression must breed if freedom is to be won. Given Russian policy as it now stands, and there is no prospect in any course but the hopeless struggle into which the best of young Bulgaria has flung itself headlong, as though life were the least of earth's goods. Turkish administration has suffered the loss which afflicts all things Turkish under the present Sultan. Much once escaped the old rule methods. As the machine improves it grinds the more mercilessly. The Macedonian farmer pays a tithe of 12½ per cent., an imperial tax of 15, and faces an export duty of 8 per cent., 35½ per cent. in all. Head tax, license, road taxes—with no roads—and all the various imposts, from 35 to 45 per cent. of the produce of labor, are swept into the gatherer's or, worse, tax-farmer's hands. Heavy taxes exist in all Continental Europe, witness Italy; but at least there is legal security. In Turkey, while there is peace and much prosperity for many, and a steady growth of wealth and population, there is never security. This oppresses like a nightmare. More than once, I have seen the immigrant from Turkey in this country who there had enjoyed some ease, position, and wealth, and who here was vainly struggling for a bare, hard livelihood, and, when I spoke of the contrast, have been instantly told that this was a small price to pay for the mere sense of security under law and freedom from arbitrary power.—From "The Macedonian Struggle," by "An American Born in Turkey," in the American Monthly Review of Reviews.

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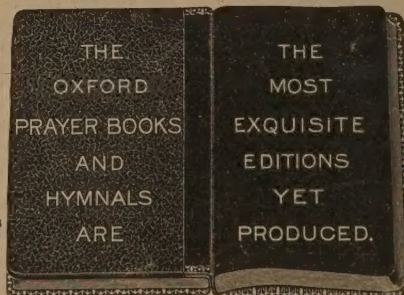
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